

THE MISSIONARY HERALD.

VOL. LXIII.—MARCH, 1867.—No. III.

THE ZULU MISSION.

Origin. Something more than thirty-two years ago, on the 3d of December, 1834, five ordained missionaries, one of them also a physician, one other physician, and the wives of the six, sailed from Boston for South Africa, designing to establish two missions among the natives of that land. They were educated, cultivated young men and women, going, as many would feel, to bury themselves, to throw comforts and happiness and life away, among most degraded savages. Three of them, Messrs. Lindley, Wilson, and Venable, were expected to locate among the people of the interior, under the government of the chief Moselekatsi, from four to five hundred miles from Natal, and from two to three hundred from the Kahlamba Mountains, which form the inland boundary of the Natal territory. The others, Grout, Champion, and Adams, were designated to labor among the Zulus, nearer the coast, then subject to the chief Dingan. At that time the district of Natal constituted a portion of the territory over which Dingan ruled, though Zululand proper, and most of Dingan's military towns, were farther to the north-east, beyond the Tulega River, and the Zulus in Natal seem to have been mostly refugees who had fled from his despotic rule, or from that of his brother and predecessor, Chaka. From twenty to thirty thousand of the Zulus were then living in that section of country, and they have since increased to more than two hundred thousand.

This movement of the American Board to establish missionary operations in South Africa, was in accordance with, was indeed "the immediate result of, strong representations from Rev. Dr. Philip, of Cape Town, superintendent of the London Society's missions in that part of the continent." Natal was not yet an English colony, but was declared such in 1843, after "a series of disturbances, struggles, and conflicts, first between Dingan and the Dutch, and then between the Dutch and the English."

Early History. The vessel with this missionary company arrived at Cape Town February 5, 1835, and it was then ascertained that those destined to Natal, as well as those for the inland mission, must leave the ship there, as so large a vessel could not cross the bar at Port Natal. Those going to the interior started on the 19th of March, themselves and their effects "in three large wagons, with twelve yoke of oxen attached to each," for their overland jour-

ney, attended and aided by Rev. Mr. Wright, of the London Missionary Society, whose station was at Griqua Town. They reached that place after an ox-wagon journey of six hundred miles, on the 16th of May. There, about half the distance to their place of destination, they rested for some months, recruiting their oxen, refreshing themselves, and prosecuting the study of the native language. On the 22d of January, 1836, Messrs. Lindley and Venable went forward to select a site for a station and make preparation for the residence of mission families. The journey occupied them till the middle of May. They visited Moselekatsi and obtained his promise to receive and protect the mission, and fixed upon Mosika, some distance from the chief's residence, for their first station. Here, "within a few miles of the ridge which divides the waters flowing into the Indian and Atlantic Oceans," they commenced their residence, with their families, on the 15th of June.

The *maritime mission*, as it was then called, was detained at Cape Town by a war then raging between the Cape Colony and the Kaffir tribes, until July, 1835, when the families went by sea to Port Elizabeth, but found no opportunity for proceeding to Port Natal until early in December. Then, the men of the company, (Messrs. Grout, Champion, and Adams,) "leaving their wives under the kind care of missionary friends at Bethelsdorp and Port Elizabeth," started for a visit to the country of Dingan. Arriving at Port Natal December 20th, they proceeded to the residence of this chief, about one hundred and sixty miles from that place. He consented to their coming into his country, and to their establishing a school at his residence, but, influenced by very natural jealousy of the whites, wished them to build their house at Port Natal, and make that their head-quarters until he could see the effect of the school. Returning, therefore, to that place, Mr. Champion remained there, to superintend the erection of dwellings, while Messrs. Grout and Adams went on to Port Elizabeth for their families and effects. At Bethelsdorp Mrs. Grout was found rapidly sinking in consumption, and on the 24th of February, 1836, she died, "full of faith, and rejoicing that she had been counted worthy to leave her country and home on such an errand." Soon after her death, the brethren started, with Mrs. Champion and Mrs. Adams, on their return to Port Natal, taking the overland route through Kaffirland. The distance was about six hundred miles, the journey occupied two months, and they reached their destination May 21st, twenty-five days earlier than their brethren of the inland mission commenced their residence at Mosika.

"As soon as Dingan heard of their arrival, he sent for them, and gave them a cordial reception, with permission to form a station at his capital. Mr. Champion was designated to that post, but the site finally chosen was Ginani, some eighty miles distant. Dr. Adams was located at the Umlazi River, near Port Natal. As Mr. Grout was alone, it was intended that he should labor at either of these stations, as circumstances should require, with the expectation, however, that the largest share of his time would be needed at Ginani. The prospects of the mission at this time were full of hope and encouragement."

The People. The people among whom missionary operations were thus commenced were among the more degraded of barbarians. Physically well developed, "many of the men are tall, and finely shaped," with well rounded

limbs and expanded chests. The skin is black and the hair woolly. "The general aspect of the face is open, gentle, and amiable; and the eye has a soft expression, and often sparkles with merry humor." All this is not repulsive, but the social and moral condition of the people is that of deep debasement. They are fully under the influence of many degrading superstitions, believers in witchcraft and *witch doctors*, with no object of spiritual and religious worship, unless it be the ancestral spirits. The system of polygamy, prevailing to its full extent — every man having as many wives as he can pay for — and exerting its usual influence, the family constitution is of course in ruins; the men are barbarian tyrants, the women, slaves.

"The dress of the men, in their wild, native state, consists ordinarily of a very scanty covering about the loins, composed of strips cut from the skins of sheep, goats, wild-cats, monkeys, or other fur-coated animals. . . . The everyday costume of the married women is a dressed, well-greased cow-skin, or a cotton blanket, doubled so as to reach from the waist below the knees. The young girls and unmarried women wear a sort of fringed apron, about a foot broad. . . . The unmarried people, of both sexes, usually allow their hair to grow long, and sometimes they dress it with a gummy, fatty preparation, giving it all sorts of fantastic shapes."

Reverses. The brethren of the inland mission, at Mosika, had hardly commenced their labors, when one after another in their families was taken down with fever, and on the 18th of September Mrs. Wilson was removed by death. "Tell my mother, and sister, and friends," she said, "that I have never regretted coming to Africa." They had scarcely recovered from this visitation of sickness, when their labors were terminated by a war between Moselekatsi and the Dutch Boers, of so serious a nature that they resolved to withdraw from the field, and join their brethren at Port Natal. Unacquainted with passes through the mountains, in going to Port Natal they made a circuit by Graham's Town, about ninety miles from Port Elizabeth, making the journey one of thirteen hundred miles, all of which was performed in ox-wagons. They reached Natal in July, 1837, and Messrs. Venable and Wilson soon commenced a station at one of Dingan's military kraals, about thirty miles from Ginani. Mr. Lindley went in an opposite direction, and located at Ifumi. By the close of this year, (1837,) Dr. and Mrs. Adams had a school of about 50 pupils at Umlazi, and a Sabbath congregation of several hundreds. Mr. Champion had, also, at Ginani, a congregation of about two hundred, and ten boys and twenty females under instruction.

Early in 1838, however, all cheering prospects were clouded. Dutch farmers, or Boers, as they were called, disaffected towards the British Government because of the emancipation of slaves in the Cape Colony, and designing to establish a slave-holding republic in the region around Port Natal, had flocked thither in considerable numbers, and disturbances and conflicts between them and Dingan became serious. "As no one could foresee the extent or duration of these troubles, the missionary band deemed it necessary to leave their interesting field of labor, and seek refuge for a time at Port Elizabeth. They left Natal on the 30th of March, leaving Mr. Lindley at Umlazi to watch the progress of events. In about three weeks a Zulu army invaded Natal, and he escaped

on board a vessel lying in the harbor." Mr. Grout had already left Africa for a temporary return to the United States, with his own motherless child and that of Mr. Wilson, and now, within a few months, Mr. and Mrs. Venable, Mr. and Mrs. Champion, and Dr. Wilson, also sailed for America. Dr. Wilson subsequently joined the mission of the Board in West Africa, and Mr. Grout returned to the Zulu field.

Quiet having been restored by the overthrow of Dingan, Messrs. Lindley and Adams returned to Port Natal in June, 1839, and Mr. Lindley now labored for a time among the Dutch. Dr. Adams returned to his station at the Umlazi River, and soon had a large congregation and Sabbath-school. Mr. Grout, again married, reached the field on his return from America in June, 1840, obtained permission from Umpandi, Dingan's brother, to recommence operations among his people, and took a station at a place named Inkanyezi, — "a star." He soon gathered a congregation of 250, and a school of 50 pupils, but within two years the field was again abandoned, in consequence of Umpandi's suspicions and jealousy, and Mr. Grout took a station at the Umgeni River, in Natal,

The Mission withdrawn — Reestablished. Hearing of Mr. Grout's withdrawal from the Zulu country, and in view of the repeated disasters which the brethren had experienced, the Prudential Committee decided to discontinue this mission; and in August, 1843, instructions were dispatched to this effect. Now, however, Natal had passed under the government of Great Britain, and before the unwelcome instructions were received prospects had begun to brighten. Dr. Adams resolved to remain at his post, but Mr. Grout deemed it his duty to comply with the directions of the Committee, and repaired to Cape Town, designing to sail thence for the United States. Dr. Philip, however, and other evangelical ministers and Christians at the Cape, earnestly remonstrated against this abandonment of a field now becoming so hopeful, means were raised to defray the expenses of the missionaries for a time, and Mr. Grout was persuaded to remain until the Committee could be informed of the improved prospect and have time to write again. The result was, a continuance of the mission; the return of Mr. and Mrs. Grout to Natal, where they commenced a new station at Umvoti River, about forty-five miles north-easterly from Port Natal; and within a few years, (in 1846,) the sending of a reinforcement of nine new missionaries and their wives. Other laborers have been sent since, from time to time, some have been removed by death, a few, yet living, are now in the United States, but Mr. and Mrs. Grout are still at Umvoti, and of those who went out in 1846, Mr. Ireland, with Messrs. Rood, Abraham, Tyler, and Wilder, and their wives, are yet in the field.

Present Condition and Prospects. Space cannot well be taken here for following out the history of the mission from that time to the present. Having seen it established, a brief view of its present condition and prospects may be presented. There are now eleven stations, and also eleven churches in the field. These had, at the close of 1865, (the last year of which a report has been received,) a total membership of 365. The additions during that year were 79, and the whole number of members from the first had been 452. The common schools contained 259 male and 246 female pupils.

New interest having been awakened among the people at the stations, and in some cases among the heathen around also, on the subject of education, a training-school for teachers and other native helpers has been established at Amanzimtote, (formerly Umlazi,) on a permanent basis, as is hoped. It was opened under the charge of Mr. Ireland, in August, 1865, is apparently in a very promising condition, and the mission look confidently to it for the supply, after a few years, of much needed native laborers.

A native Home Missionary Society was organized in October, 1860, among members of the mission churches. This Society, and the labors of the single missionary which it then supported, were well referred to by the mission in 1862 as most cheering indications, "marking the beginning of a new era in African missions." The people, it is said, who, "a few years ago, had no written language, and only the most vague ideas of a Supreme Being, now send forth and support one of their own number as a herald of the gospel, and would cheerfully support others, could suitable persons be found to offer themselves." The Society now supports three promising natives, who have been regularly licensed by the mission as preachers of the gospel. One of these has gathered a church of ten members, (six of them new converts,) respecting the organization of which a very interesting account appeared in the *Missionary Herald* for April, 1866. The contributions of the people at seven of the mission stations, reported for 1865, were, for purposes of education £129, and for general benevolence £124; in all, £253, or about \$1,265 (gold).

A General Letter from the mission, written in June, 1865, presents the following view of some of the changes which had been brought about by the blessing of God upon their labors.

"When we look upon the people of our stations, and compare them in their present state with what they once were, we cannot but say, 'What hath God wrought?' A few short years since they were like the thousands around us, living, as they themselves often express it, like the wild animals of the wilderness. Now we see on a Sabbath morning, men, women, and children, decently clad, issuing from respectable looking cottages, and wending their way to the house of God, which their own hands have constructed, where they engage in the study of his Word, listen with earnest attention to his truth, lift their voices, and we trust their hearts, in prayer and praise to the true God, come around the sacramental table, and bring their off-spring to the baptismal font. We see them at their homes honoring the institution of marriage, and striving to honor God in their families and in their daily walk. We see them industriously engaged during the week with the plough, the wagon, the axe, the saw, the plane. We see them making efforts to clothe and educate their children, ready to make sacrifices to extend the blessings of the gospel to their benighted countrymen, and delighting to add their prayers and monthly contributions to those of Christians in America, for the conversion of the world."

Mr. Ireland, of the mission, wrote a few years since, on the same subject: "Let us look, for a moment, at this people, in contrast with their former heathen state. Instead of the shameful, yet shameless, state of nudity in which the wild heathen live, if we go on the Sabbath to several of the larger stations, we shall find congregations varying from one hundred to three hundred, three fourths of whom are respectably and becomingly clad in European apparel, and worship-

ing in brick churches, built mainly at the expense of these Christian converts, and in some cases, indeed, by their own hands."

In December, 1864, Mr. Grout wrote: "Thirty years ago this month, in company with five other missionaries, I left Boston, under instructions to go to the Zulus of south-eastern Africa, explore, and if possible establish a mission among them. . . . Every thing about our mission was so unpromising that somebody called us fools, and on a wild goose chase; and indeed, as I now look back to that time and our prospects, I confess that, as to myself, the only promising thing in the case was a burning Christian zeal in my heart, every moment fed by a belief which did not admit of a doubt that God had called me, fitted me, and sent me on that mission. . . .

"At length, in 1845, eleven years after we had embarked in our work, I had the pleasure of baptizing my first convert. My present station is the fourth one I selected and built upon, having been driven away from the other three. Now, at the end of thirty years, I find myself at a station which has seventy-three members in the church, in good standing, who are a part of a Sabbath congregation numbering two hundred and fifty; one hundred and forty-five of whom are Sabbath-school scholars, and sixty-eight of whom are day-school scholars. Our house of worship has been erected by the avails of sugar-cane which the people have grown. It is built of burnt bricks, roofed with galvanized sheet iron, floored with boards, and the walls plastered with lime on the outside. It is seventy feet long and thirty-five wide. Our people have also erected forty upright houses of their own, some of them as large and as good as civilized people live in. . . .

"If I went out thirty years ago on a wild goose chase, I have indeed caught my goose. If I was a fool in the eyes of some men, yet called and sent of God, as I then believed, I have lived to see, in this work of God, a hundred-fold more done than I ever dreamed that I might effect in a long life. And if I have suffered all that missionaries do in ordinary missionary work, I can cheerfully say I have suffered far less than I anticipated, and enjoyed a hundred-fold more than I expected. Every promise of God has been abundantly fulfilled to me, and I would not to-day, for time or eternity, change situations with my most gifted classmates."

The report of Mr. Grout's average Sabbath congregation for the year 1865 is 400, and his church numbered 97 at the close of that year. The number of members from the first had been 117.

ENGRAVINGS.

In connection with this outline sketch of the Zulu mission, two cuts are given in this number of the Herald; one, the frontispiece, presenting results of Christian effort; the other, indicating, in some measure, the condition of the people when missionaries went among them. Respecting the first of these, —

The Chapel at Amanzimtote. Mr. McKinney, formerly of that station, but now in the United States, writes: "The picture is a fair representation of the chapel at Amanzimtote and of the people living upon the station, as they might be gathered on any ordinary occasion during the week. The building at the

right, nestling under the shadows of the syringa and Natal banian trees, is the school-house. The native teacher, Unembula, stands near the corner, with his hand against the trunk of a syringa-tree. Beyond him are grouped a number of his scholars. Quite to the left, in the rear of the people, you catch a glimpse of the huge African wagon, which, with its long span of twelve oxen, forms such an important part of the missionary's outfit, being not only his wagon, but his traveling hotel and home upon his journeys.

"Among the foremost group of men, wearing a white hat draped with black, is the missionary, Mr. McKinney. The artist has given him quite too much depth of color, but perhaps it may be regarded as complimentary to him as the pastor of a black congregation. The attitudes of the people, standing and sitting, give quite a native air to the scene, especially those of the women scattered about upon the grass, — making it African to the life.

"The chapel, in front of which the people are assembled, is of course the central object of attraction. It is a brick building, some 60 by 30 feet, plastered on the outside, and whitewashed. It is thatched with coarse grass, in the usual style of civilized houses in that country. It is especially interesting as having been the first chapel built and paid for, almost entirely, by the natives themselves. The building had been planned, and money contributed by the people for the purchase of a door and windows, before the death of Rev. N. Adams, M. D., the founder of the station. Mr. Rood succeeded him, and under his supervision, the work was rapidly pushed forward.

"As a first step, all the men and boys upon the station, numbering some twenty-three in all, of whom perhaps two thirds were between the ages of fourteen and twenty-one, agreed to contribute two months labor. During that time they made and burned the brick, cut, rafted over the Umhomazi River, and drew to the station, a distance of twenty miles, all the timber, and laid up the walls as far as the windows. When the two months had expired, a number were obliged to return to their employers, whose service they had left for the specified time. The others remained, finished the walls, thatched the roof, and completed the inside work. The wooden steeple was the gift of an English gentleman, of Durban.

"Inside, the house is furnished with a plain pulpit, and plain but neat seats, arranged as in churches in our own country. The floor is of earth, prepared in the same manner as the floors of the native houses. The ceiling is composed of coarse matting, made by the women for the purpose.

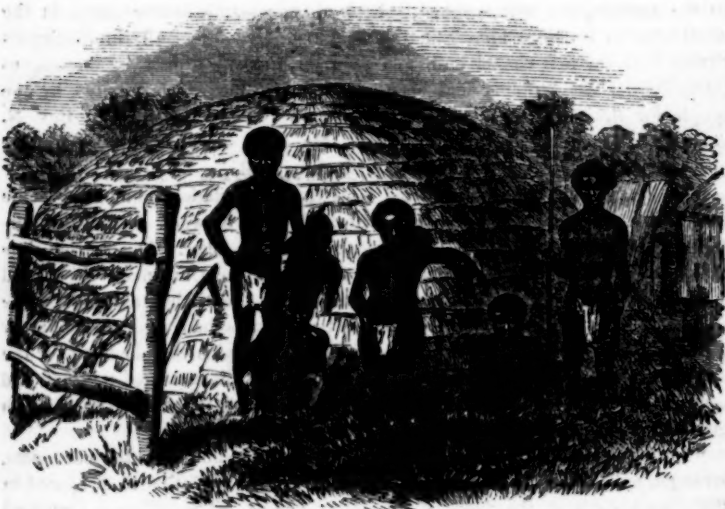
"Some precious revival scenes have been witnessed in that church, and there were made the first contributions for the support of native missionaries by natives themselves, a movement which has grown into an efficient Home Missionary Society, with three missionaries in the field. For carrying forward the operations of the Society, upwards of \$1,700 have been raised among the people of the several mission stations."

Native Hut and Laborers. "This is a sketch of part of the premises of a white colonist in Natal. One out-building, looking a little like incipient civilization, just thrusts a corner into the view, by way of contrast to the hut assigned the native laborers, which is truly aboriginal Zulu, both in design and architecture. It is built of slender poles, set close together in the ground, around the circumference of a circle, and the top of each bent over and firmly tied to each

pole which it crosses, forming, when finished, a hemisphere of close basket-work. The whole is thatched with long grass, which is kept in place by small, slender sticks, the ends of which are thrust underneath. Rows of these sticks, overlapping each other, and passing at regular intervals quite around the house, give to it both firmness and greater neatness of finish.

The picture gives the *back* view of the hut. In front is the doorway, a small semi-circular opening, just large enough to allow a person to creep in on his hands and knees. A small frame-work of sticks, interwoven with native bamboo, forms the only door considered necessary to close the entrance at night, or when the occupants are absent from home.

"The only finish within is an earthen floor of 'ant-heap,' pounded hard, and a circular, saucer-like fire-place, near the centre, of the same material and finish. As there is no chimney, the smoke is left to find its way out as best it can, imparting a coloring of the deepest, glossiest black to the surface overhead.



ZULU HUT AND LABOREES.

"The young men in the picture, in attitude and dress, are true to life. They have on the usual dress, worn by all the men at home, and when about their ordinary business. It consists simply of a broad piece of untanned skin with the hair on, or of a bundle of narrow strips of the same material, suspended before and behind, from a string about the loins. A few beads and strings, or other ornaments, complete their wardrobe. On festive occasions, the only difference made in their dress is greater length and profusion of furs about their loins, and a multiplicity of beads, feathers, and other ornaments, over bodies well lubricated and shining with grease.

"As Christianity advances, they clothe themselves in civilized attire, build civilized houses in place of their rude huts, and start on a race of enterprise and industry which we trust is yet to make them an intelligent Christian people."

LETTERS FROM THE MISSIONS.

North China Mission.

TIENTSIN.

(83 miles S. E. of Peking.)

LETTER FROM MR. STANLEY, September 25, 1866.

MR. STANLEY refers, in this letter, to the illness of Mr. Chapin, previously reported, and states that as soon as he was able to go, the physician ordered him to Chifoo, for the benefit of sea air. But there, both Mrs. Chapin and their child have been sick, Mrs. C. twice so low as to be supposed past hope of recovery; yet she was again improving. The restoration of a helper, some time since dismissed on account of reported immorality, but who now seems truly penitent, is mentioned, and the admission of two persons to the church in August. They were a father and his son. The father "has been an official of considerable position," "Governor of a city of the fourth rank," is a well-educated man, and had for some time been examining the doctrines of Christianity very carefully, at first "ready to contest any thought advanced which did not savor of Confucianism." There are two other inquirers who "appear well."

Remarkable work of Grace. But the most interesting and cheering part of Mr. Stanley's letter relates to a movement at some distance from Tientsin, not connected with our own missionary operations, and in its commencement, indeed, not connected with the direct efforts of any mission, but illustrating the influence of "a little leaven," which may yet, even in China, sooner than is expected, "leaven the whole lump." He writes:—

"A remarkable work is now in progress at Lau Ling, a small village of San Tung, about five hundred lee (140 miles) distant from us. It is wholly the work of God,—man can claim no honor from it. It began thus: An old man, feeling deeply his sinfulness, and being unable to find any relief, determined to come to Tientsin

and investigate the 'new doctrine,' which he had incidentally heard was preached here. He was directed to the chapel of our Methodist brethren. After remaining here about two weeks he returned home, accompanied by one of the native Christians. When this man came back, he represented many of the villagers as anxious to hear the truth. Two colporters were afterward directed to spend a few days there and instruct the people, and their report was very encouraging. They found a room fitted up for meetings, and a small house for the accommodation of those who should go to give instruction in the truth; and over one hundred persons desirous of hearing the gospel.

"Not long since Mr. Hall and a helper went to the place. He wrote back for his associate, Mr. Innocent, to come and assist him in organizing a church, stating that there were about 140 persons desirous of receiving baptism, of whom about 20 were young people, 50 were women, (married,) and the remainder men. Mr. Innocent went about two weeks since, and we have not yet heard of the result. But the work is most manifestly of God, and most glorious. People come to this village from a distance of seventy lee (twenty-three miles) to spend the Sabbath and hear the gospel,—a thing unheard of before in China. I believe God is preparing great and good things for North China, but are we prepared for them? Is the church prepared for them? Is she doing her duty? Do not her *privileges* demand of her greater effort, a more entire throwing of herself into the work? These are solemn and important questions at this time."

"August 1st. Since writing the above our Methodist brethren have returned, having baptized 45 persons, (27 men and 18 women,) and leaving about 90 men and 40 women still desirous of receiving baptism, but whom it was thought best to defer till they should receive more instruction. I wish I had time to write a fuller account of the work, to stimulate the churches to more earnest prayer.

LETTER FROM MR. DOOLITTLE, October 4, 1866.

The Movement at Lau Ling. Respecting this case, Mr. Doolittle wrote a few days later than Mr. Stanley, stating that Messrs. Hall and Innocent, "of the [English] Methodist New Connection," "report the people of the village wonderfully interested in the gospel, while the interest extends more or less in all directions; some coming ten, twelve, fifteen or more miles on Saturday afternoon, bringing their bedding and food, for the sole purpose of being present at the preaching services on the Sabbath, returning home after the second service. One old man of seventy-two years comes thus, regularly. He has been heard to say that if the foreign teachers could afford to come 400 lee (the distance from Tientsin) to preach, he ought to afford to go 45 lee to hear them preach.

"Among the converts are the two teachers of the village schools, one of whom is spoken of as being very zealous and ardent in his love of the glad tidings. The believers seem to have a much more than commonly deep and affecting sense of their personal sinfulness and unworthiness. They pray much for the conversion of their heathen relatives and neighbors, and sing with a great deal of animation and enjoyment, though very ignorant of the rules of music.

"One Sabbath, before the arrival of the missionaries, the native preacher remarked publicly on the duty of destroying all their idols and every instrument of superstition and idolatry. On the following day, seventeen families brought their idols, pictures, &c.,— every thing which pertained to idolatrous worship and superstitious use, — and burned them up in his presence.

"The Christians begin their agricultural labors very early in the morning, and after breakfast, about nine o'clock, assemble in the chapel for singing, reading the Scriptures, and prayer, and then go out to the fields to their work. In the evening, after supper, they assemble again in the chapel for evening prayers.

"Some ten miles distant from Lau Ling is a wealthy man, who having become interested in the conversion of his neighbors, has opened his house for daily worship.

He invites all who will to come in and attend, while he reads the Scriptures and offers prayer. He offers to let the mission use one of his houses rent free, as a residence for one of themselves or a native helper."

Foochow Mission.

(South-eastern China.)

[LETTER FROM MR. PEET, October 15, 1866.]

Baptisms — Interest. "You will rejoice to hear that we are meeting with some success in our work at Yingfuh. I visited that out-station on the 19th ultimo., which was Thursday, and on the Sabbath following baptized five individuals, — a man and his wife and two sons who have grown up to manhood, and another man, about fifty years old, who lives some six miles away from the station, but has been a constant attendant on the Sabbath exercises there for some months. The first man referred to stated that he had had no confidence in idols for several years, but was still not ready to embrace Christianity, till his wife, several months ago, became interested in the subject, and more recently expressed a strong desire to make a profession of her faith in Christ and receive baptism. This helped to bring him to the same decision. He is about sixty, and his wife some two years younger. They have five sons. The helper there gives a good account of the two who have received baptism. He says they have been in the practice of coming to his house after their day's work is done, and staying till ten o'clock and after, to learn hymns, to sing and pray, and converse on religious subjects. The mother seems very decided, and expresses a strong desire that all of her sons may become Christians. She is very constant in attending meetings on the Sabbath, though obliged to endure much reproach and abusive language from her heathen countrymen for so doing. Her efforts for the spiritual good of her countrywomen are spoken of by the helper and his wife as being very commendable. On the Sabbath that I was there, she induced three married females

of her acquaintance, in a neighboring village, to come to church in the forenoon, and they expressed much interest in what they heard, promised to come again the next Sabbath, and also invited the helper's wife to visit their village, saying that there were many there who would like to hear her 'talk book,'—i. e., preach the gospel. There is another young man there, who comes in very often in the evening to read, sing, and pray with the rest, and who appears decided to become a Christian; but his father is strongly opposed to his coming to meeting on the Sabbath, or keeping the day in accordance with the commandment."

LETTER FROM NATIVE CHRISTIANS.

MR. BALDWIN, of this mission, wrote November 8, 1866, that the mission has voted, conforming to the usage of others, hereafter to use Foochow instead of Fuh-chau as the spelling of the name of their place of residence. He forwards an interesting letter from native Christians there, asking for the prayers of Christians in America, with some introductory and concluding remarks as follows:—

"The meeting of the native church here, September 27, in concert with the anniversary of our American Board, was one of considerable interest. We sang some of the good songs of Zion, and communed together about the interests of our Redeemer's cause. At the close of the exercises it was our sweet privilege to remember our Saviour at the table spread for us by his love on this heathen shore. During the service, one of the native preachers requested us to ask the intercessions of American Christians in behalf of the work here. It was suggested that they could send their request by letter. I inclose the original, with the following translation:—

"Foochow, China.—The disciples Ling, Wong, Ngá and others, present this letter to the pastors of all the churches of the American Board. We were born and live in China. Formerly we did not hear the true word of eternal life. But lately,

through the great compassion of the Saviour, we have heard and received the gospel. As we deeply reflect, however, we experience contrition of soul that we are so destitute of virtue to receive this grace, and of ability to sustain this position.

"Though churches have been planted here, believers are very few, for men's hearts are so hard and obstinate that they cannot be broken. Were it not that the Holy Spirit opens and directs the mind of man, how could it ever return to the normal state and yield believing homage?

"In very ancient times, China knew somewhat of God; but in a few thousand years the people were seduced into idolatry. Speak to them about the divine perfections and the obligations of worship,—their minds are confused, they do not understand. This is one difficulty. Another is that the people are very many, some hundreds of myriads, while teachers of the truth, native and foreign, do not number as many as five hundred. To instruct the myriads with the five hundred, when will the work be done? Again, national customs vary, and are widely divergent from the true doctrine. Suppose the rich wish to forsake their wickedness, the matter of ancestral worship makes them anxious lest their clansmen usurp possession of their common patrimony. And if the poor desire to repent of sin and obey the Word, they are fearful that keeping the Sabbath day will render it impossible to gain a livelihood.

"It is only the holy doctrine that becomes universal, but human strength of itself cannot effect this. It is the omnipotence of the Spirit. It is not what man can fathom. If God saves the people from sin, renews them, and gives them the water of life, then what are called difficulties become very easy. In the midst of careful thought, then, we are minded respectfully to ask the pastors and fellow Christians of the churches to pray earnestly that God in his pity will early send down his Holy Spirit, as the great wind, scattering the dust, causing the people to repent, and the truth to spread abundantly. Then, how great our joy!

"We take this opportunity to salute

the pastors and brethren with myriad blessings and golden peace.'

"In a postscript the brethren recommend, that during the approaching 'Week of Prayer' the churches throughout the world devote 'one day of the eight' to intercession in behalf of China. They add, in modest terms, 'We do not know whether this will do or not.'

"The letter was but recently placed in my hands, and will probably be too late for the 'Week of Prayer.' But the simple facts stated ought to be seriously and prayerfully considered by all who love Christ and long for his glorious appearing among these hundreds of millions. China's salvation will come when the church girds herself with commensurate faith and zeal for the great work."

Madura Mission—Southern India.

MADURA.

(270 miles S. W. of Madras.)

LETTERS FROM MR. RENDALL, October 24 and November 9, 1836.

Cholera. Mr. Rendall first refers to the girls' boarding-school as having been "greatly afflicted by the cholera." Two pupils died of the disease about the close of September, which created such a panic that a month's vacation was given; but another girl died before getting away, and two others after reaching their homes in Tirumangalam. Some of these "gave most satisfactory evidence that they were prepared to die." Mr. Rendall states that he has hardly ever known cholera so fatal before. About twenty, he thought, were dying of the disease daily in Madura, but as yet, only two members of the city Christian community had died.

New place of worship—Mohammedans. The completion of a small place for worship in the western part of the city is mentioned, where there is now regular service, with a congregation numbering about fifty. At Kelamattur, successful effort had been made to induce Mohammedan children to attend the school, which was in

charge of the daughter of a native pastor. Mohammedan women were "ready to welcome an educated girl to their houses, and were pleased with the proposal to send their children to the school," and the Mohammedan proprietor of the village lands, living in Madura, was "friendly with the pastor, and not at all disposed to prevent the children of his relations from attending." At the last examination, four bright Mohammedan lads were present, and there was a prospect of more.

Cases of Interest. After referring to these and some other matters, Mr. Rendall writes: "Another case affording points of interest, is that of a young man, the nephew of a celebrated Guru in Madura, named Lambantha Murthi. This Guru is the head of a sect noted for many centuries. The present Guru was noticed by Mr. Simpson, in a speech before the last annual meeting of the Wesleyan Missionary Society, England. He has studied all the principal religions of Asia, and can tell you a good deal about the Bible. While he is free to speak well of our Lord Jesus Christ, he is most supercilious when speaking of the comparative merits of Christianity and Hinduism. The idea of missionaries coming from England or America to enlighten a people having such a literature, such sages and priests, is to Lambantha Murthi the very height of impudence. I have had but one conversation with him, and I never saw such a full and complete embodiment of Hinduism in any one person. To him the world does not move, and he evidently regards matters very much as his ancestors did a thousand years ago. What a shock for such a man to lose a nephew; to see him forsake the wisdom of his fathers and go to Christians for light and truth! Such is the case. The young man at first, in throwing off restraint, fell into bad company, drank to excess, and wasted his property. I fear he has very little left of a valuable estate. He is evidently very decided in his forsaking of idolatry, and also in the giving up of caste. He has lately given a pledge to Dr. Lord to abstain altogether from the use of liquor, and has joined his medical class. His young wife joins him in giv-

ing up idolatry, is a regular attendant at church, and is learning to read.

Young Brahmins. "There are also two young Brahmins, at Pillaipollian, in whom I am much interested. About a year ago the catechist of that village received a number of Brahmins to the school there, giving them the advantage of a little English. They studied the Bible every day, and our catechisms. Several months since the two lads referred to began to see the folly of idolatry, and would make fun of the idols before their friends. There was no great objection to this so long as they would conform to the usual customs of their worship. But shortly the consciences of the lads began to work, and idolatry seemed wicked and odious. When they objected to taking part in the worship of idols, their parents became alarmed. A short time ago, one of them came to me with a downcast look, and said he did not know what to do. He had no longer peace of mind; he knew idolatry was wrong, and he believed in Christ; but in his father's house, how could he be a Christian? He wished I would send him away to some institution, where they would never hear of him again. I told him I could not advise such a step. He must ask God for strength to act according to his convictions, and to confess his Saviour here, among his people. I placed 'The Bazaar Book' in his hand, and told him to call and see me in two or three days, for further conversation. He did so, and said the more he read the more miserable he felt.

"The Spirit of God is evidently working upon his heart, and my prayer is that he will give the lad no rest until he finds it in Christ. He has the sympathy of his companion; but I fear that the second lad is too young to be left to decide for himself. I hope the churches will not forget this Madura mission in their prayers."

On the 9th of November Mr. Rendall wrote again: "The last two days have been days of anxiety and excitement here and at Pasumalie. The two Brahmin lads alluded to in my last came to me three days ago, stating that they were ready to

forsake all for Christ, and that they must leave their fathers' houses at once. I sent them immediately to Pasumalie, where they were kindly received by Brother Tracy. The father of the elder lad soon followed in pursuit, and I was frank with him, as in duty bound, telling him all the circumstances. He hastened out to Pasumalie, and with him a large crowd of excited Brahmins. Mr. Tracy treated them kindly, giving the father access to his son. That day no impression was made upon the lads. The next morning, however, they seemed to waver; and when the father came again, weeping and moaning, appealing to their sympathy, the lads yielded, and in an evil hour consented to return. They had already broken caste; but the Brahmins may pass this over lightly. This is an untoward termination, but I cannot believe the matter will end here. Truth is lodged in the hearts of these young men, and by God's blessing it may yet take root. There is of course great excitement over the matter."

Nestorian Mission—Persia.

OROOMIAH, (Near Lake Oroomiah.)

LETTER FROM MR. COAN, November 10, 1886.

Annual Meeting of Helpers. "The meeting of which this letter gives account is referred to in other communications as having been one of great interest. Extracts will be given sufficiently extended to present the spirit of the meeting and the mode of transacting business; and the thoughtful reader will, it is believed, be very favorably impressed. The meeting was held, by invitation, at Geog Tapa, and "the hearty and generous manner in which the people there entertained the delegates and invited guests," was regarded as one of the favorable signs of the times. There was an opening sermon by Priest Jacob, Moderator of the previous meeting, from the words, "Cursed be he that doeth the work of the Lord deceitfully." After the sermon, before a full house, there was adjournment for refreshments, then making out the roll of delegates, &c., and the

election of Priest Yoseph as Moderator, and Deacon Yonan as Permanent Clerk.

"Reports were then read from Deacon Eshoo of Tabreez, and our helpers in Salmas and the mountains, which were very interesting, and deserve more than a passing allusion. Committees were chosen to reply to these letters, and one was appointed to prepare a Pastoral Letter to the churches.

"A short essay was read on the question,—How shall we best develop the lay power of the church? This opened the way for an animated discussion, which was very interesting and profitable. The subject was then referred to a committee, with instructions to report before the close of the sessions, which was done, and resolutions were adopted.

"On Wednesday morning the church was filled with attendants at the sunrise prayer-meeting. Tuesday evening witnessed, in the homes of those entertaining guests, little prayer-meetings; and the voice of prayer and praise was heard on every side. One good brother remarked, 'This is a foretaste of heaven.'

"The session opened at 8 o'clock, A. M., by prayer and singing, the roll was called, minutes read, committees announced, and then came a report on village schools.

Schools — Missions — Benevolence.

"There were thirty-eight schools, with an average attendance of about twenty-one. Nearly seventy toman, or about \$150, were raised from the people for the support of these schools,—a large advance upon last year.

"Next came a report on the subject of the home and foreign fields, from which it appeared that about \$80 (gold) had been contributed at the monthly concerts, now held, with very few exceptions, in all the villages where we have helpers. About \$230 (gold) were also raised by subscription. Most of this had been expended in the work on the plain and in the mountains. A resolution was adopted at the last meeting previous to this, to endeavor to increase the amount contributed to the cause of Christ by at least fifty per cent. This was more than done. This report was also discussed and referred, and resolutions

subsequently passed recommending still greater advance. It was resolved to devote a portion of the monthly concert contributions to the support of an Evangelist, Deacon Guergis, in the mountains. Geog Tapa has now, in the mountain work five of her best sons, all but one with their wives. The work there requires vastly more sacrifice and self-denial than almost any field under the care of your Board. Deacon Shimon, of Geog Tapa, has just cut loose from his home, sold his little property at a great sacrifice, and gone with his young family to Botan, to be associated with Mar Yoseph in the work there.

Sabbath School—Essay on Temperance.

"On assembling in the afternoon of Wednesday, the Sabbath-school, under Deacon Moses' superintendence, consisting of about forty or fifty of the younger children of the village, was exhibited, and a new interest awakened in the whole subject of Sabbath-school instruction.

"Then came the reading of a prize essay on temperance, a very fine production, from the pen of Priest Yoseph of our male seminary. This was followed by an animated discussion, when the matter was referred, and resolutions were subsequently unanimously adopted. In the evening a doctrinal discourse was delivered on the Divinity and Manhood of Christ. This theme elicited a very warm discussion, which was prolonged to a late hour. The discussion was interesting, as evolving the peculiar views of the Nestorian fathers.

Morning Prayer Meeting—Communion Service.

"Thursday morning a most delightful and heavenly sunrise prayer-meeting was held in the crowded church. At eight A. M. the assembly met as usual. The narrative of the state of religion was read by John, our evangelist. Then followed the closing business of the meeting, resolutions of thanks, &c. After this a sermon by a member of the mission, and the celebration of the Lord's supper. The church was unable to hold all who pressed for admittance. There were probably between five and six hundred. The scene was impressive as the whole company rose

to receive the elements of Christ's broken body and shed blood, and after partaking, seated themselves one by one in secret meditation and prayer. At the close, all bowed in low, audible prayer, for a few minutes, then rose and sung a hymn, closing with the doxology and benediction by Mar Yohanan.

"I should have mentioned a baptismal scene before the sermon, in which John's little son took the name of Luther, and another the name of his sainted grandfather, Malek Agho Beg.

"This has been one of the most delightful gatherings we have ever had here, and suggests many reflections which I cannot now communicate."

Syria Mission.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, *December 12, 1866.*

LETTERS from Mr. Jessup in the Herald for February, announcing decided religious interest at Beirut, have doubtless awakened hopes in many hearts, and led to earnest prayer. This letter will not disappoint the hopes excited. It reached the Missionary House just at the close of the week of prayer, — ("Before they call I will answer,") — and is well calculated to encourage. Nothing is too hard for the Lord, and fields which have long seemed unfruitful may be made, at any time, to produce an abundant harvest.

The Work of the Spirit. "It is eleven years to-day since I first sailed from Boston, on the bark *Sultana*, on my way to Syria, and this week has been perhaps the happiest week of my whole missionary life. The Lord's Spirit is working among us, and sinners are turning unto God. There has been more real heart-searching *inquiry* for a few weeks past than I ever knew before in Syria. I wrote you of the awakening in the girls' school, and of the case of Elias Saadeh, of Tripoli, now teaching the boys' school in Beirut. His conversion has been most marked and interesting. Even unbelievers notice the change. His

whole soul seems to be in the work of doing good. Though a comparative stranger in Beirut, he has been laboring and praying with the young men about him, urging upon them the matter of their personal salvation and pleading with them to turn to the Lord. It is most sweet and comforting to hear him tell of what the Lord has done for his soul. Hardly a day passes but he brings some young man to me to be prayed with.

"Among his acquaintances here was Beshara Haddad, the eldest son of the lamented Tannoos el Haddad, the first Protestant in Syria. Beshara had grown up in impenitence and indifference. He is now the head of a family, and a teacher in the preparatory department of the College. A fortnight since he came to me with Elias, in deep distress about his sins — almost in despair. With tears and deep emotion he spoke of his past life, and his fears lest he had sinned away his day of grace. After conversation and prayer they went away, and the next day I learned that he was rejoicing in Christ. He came in to tell me of his new experience, his love for the Saviour, his deep sorrow for sin, his entire dedication of himself to the Lord. His widowed mother was taken by surprise. She could hardly believe her senses, and told one of the sisters of the church, 'My son Beshara has gone, and another Beshara has come in his place.' The next day another of the teachers of the same institution came in, all broken down with sorrow for sin, asking, 'What shall I do? What shall I do?' He had formerly borne the character of an unsteady and not entirely reliable youth, but his convictions of sin seemed most overpowering. He mourned and wept, and begged me to pray for him, and with Elias and Beshara, spent a part of the evening in prayer. Not long after he, too, found peace in believing, and his deportment indicates that he is entirely changed. These three young men are educated and are teachers, and their influence must be very great. Another teacher came to me soon after, much affected, and thinks he has put his trust in the Lord Jesus. On the following Lord's day evening, Assaf, a man in my employ,

(whose wife is a consistent Christian.) came into my room in great distress of mind. He is naturally frivolous and thoughtless, and I was greatly surprised to find him in this state of feeling. The Spirit was evidently striving with him. He struggled hard, but could only see his sins in darker and darker hue. At length he yielded his all to Christ, and is now an altered man. I can see the change very strikingly, and his whole manner is that of a Christian disciple.

* After him one of the college students came to talk about his soul, hoping that he had put his trust in the Saviour, and then one of the workmen in the printing press, and a young merchant who has lived for some years in France, and then a young man who had been in the Government employ in the custom-house, and left the post because he was obliged to work on the Lord's day, and then another teacher, and then several young women, until hardly a day passed but some new person came to talk about his soul and ask for the prayers of God's people.

Examination of Candidates — A new Case. "On Monday evening of this week we had a meeting of the church committee, or session, to examine candidates for admission to the church. Ten were examined, and several accepted. Toward the close, a young man came in, an entire stranger to us all. He was coarsely dressed and of rough appearance, and as the meeting was appointed especially for examining applicants for church membership, we thought that he had made a mistake, and my first thought was to ask him to retire, as he had mistaken the object of the meeting. I instantly decided, however, to ask the brethren to let him remain, as he might gain some good and could do no harm. At the close of the exercises — having observed that he listened intently to every word that was spoken — I turned to him and had somewhat the following conversation: 'My son, what is your name?' 'My name is Hanna Bedr, from Schweir, in Lebanon.' 'What is your business?' 'I am working in the Beirut stone quarries.' 'Why did you come here to-night?' 'I heard the notice

that any who wanted to profess Christ before men should come, and so I came.' 'What do you know about Christ?' 'I know that he is my Saviour.' 'When did you learn this?' 'About four months ago.' 'How did you learn it?' 'My brother was in Abeih Seminary, and came home in the summer and said I had better learn to read the Gospel, and seek for a better religion than praying to saints and pictures; so I thought I would become a Protestant. But I did not know *any thing* then. I came down to the quarries, and then I learned to read, and I read in the Gospel all about Jesus, and I saw that there is no other Saviour but Jesus.' 'Did you think about your sins?' 'Yes, I thought of nothing else but my sins and my Saviour. I kept thinking, Oh, what a great sinner I am! . . . There is no place that the Lord could send me to which would be bad enough for such a sinner as I am. *Any thing* would be too good for me.' 'Do you ever pray, Hanna?' 'Yes, I say, "Our Father which art in heaven," and then I pray from my own heart, and tell Jesus what a sinner I am, and ask him for whatever I want.' 'Do the quarrymen know that you have left the old religion?' 'Yes, and they curse me, and ridicule and persecute me.' 'Do you answer back when they curse you?' 'No. I think, Poor men, they know not what they do; and if they knew Jesus they would not act so: and so I pray for them.' . . . 'Do you think you can serve Christ of yourself?' 'No; I *know* I cannot unless he helps me all the time.'

"His answers were all of this character. I was never more surprised. Deacon Elias remarked, 'The examination of this stranger is even more satisfactory than that of those we know so well.' Another remarked, 'There are hid treasures in secret places; and how many there may be seeking the light whom we know not of.' The young man seemed verily taught of God.

More Inquirers. "The next day, eight young women, several of them teachers, applied for examination for admission to the church. This morning, while Brother Bird was here, a young man came in to talk about his soul. He seemed deeply

concerned, and asked our prayers. Deacon Elias was here, and we had a season of prayer for the young man, who is the second son of Tannoos el Haddad. Thus the prayers of that godly man are being answered after his death.

"Some of the Protestants whose wives are Greeks or Catholics, tell me that their wives are now, in a remarkable manner, softened and anxious to hear God's Word. This evening an elderly church-member, a doctor, has been in to beg me to come and see his wife, whose violent opposition has changed to deep interest in the truth. My weekly Bible class has been fully attended, and the women of the church have established a meeting for special prayer.

"It is a time of more solemnity than I have known in my whole missionary life. It must be that God's people at home are praying for us and for this people, and I entreat them to pray yet more earnestly. There are many around us, on every side, who have not yet begun to think of their soul's salvation. We were never weaker as a mission. We have now only four men able to preach. Dr. Thomson has been confined to his house for two months, and is still obliged to keep entirely quiet. Our hands and hearts are full.

A Greek preaching the Gospel. "We have just received word from Tripoli that in the Meena, the port city, a young Greek, a nephew of one of our church-members, has begun to preach the gospel. Crowds gather nightly to hear him, priests and people together. It is a city noted for intemperance, and many are giving up their cups and reforming. He uses only the New Testament, and there is such a demand for Testaments and Bibles that the supply is exhausted, and we are sending on a box to-day. He denounces every thing not in the Bible, and the people hear him gladly. I do not know him, but the brethren say that he is thoroughly enlightened. Whatever be his object, we will rejoice that the gospel is preached. It is remarkable that just now the whole northern field should be without a missionary, and only two or three pious native

teachers for Tripoli, Hums, Safeta, Akkar, and the Meena. Yet the Lord is working on, and using his own means for awakening the people. May it not be that the seed so long sown in tears is to bring forth fruit in a harvest of joy and gladness?

"I have strong hopes that this religious awakening among our young men, which has come upon us so suddenly and powerfully, will lead several of them into the ministry. If so, the Lord will give us the desire of our hearts,—a sanctified native ministry."

Eastern Turkey Mission.

KHARPOOT.

(175 miles south of Trebizond.)

LETTER FROM MR. BARNUM, November 9, 1866.

THIS letter is brief and partly on business, but a few facts of much interest are mentioned, respecting the home missionary efforts of the native Evangelical Union, the aggressive movements of the missionaries in connection with native helpers, and the opposition encountered.

Native Missionary Efforts. "The Union has decided to undertake the evangelization of a large region east of Diarbekir, where the Armenians, living among the Koords, have lost all knowledge of both Armenian and Turkish, knowing only Koordish, and are living in the grossest darkness. They have undertaken to educate five men and send them out, as a beginning. This movement excites a great deal of enthusiasm on the part of the members of the Union and of our people. May the Lord add his blessing.

Other Aggressive Movements—Opposition. "In the absence of my associates [on a tour] I find my hands full of work. We are trying to occupy fifty or more outstations the present season. Many of them are new, and there is a great amount of opposition, caused chiefly by the ecclesiastics. In every village there are a few persons who are somewhat enlightened,

and who have more or less desire for instruction for themselves and their children; but they are not sufficiently enlightened to face the opposition that is raised. The difficulty is greatly increased by the attitude of the Government. The Pasha says, 'Protestant teachers are for the instruction of Protestants, and they should not go to places where there are no Protestants.' The Armenians have procured an order to this effect from Constantinople, so that when there is not a definite Protestant element, they strive to keep us out. They are alarmed at the progress of the truth. I assure the Pasha that we cannot for a moment admit this principle; that the Sultan has proclaimed that Protestants are to have the same rights as other sects; and as the members of other sects locate wherever they please, we can accept nothing short of this for our own people. This suffices, at present, to keep the authorities from driving our helpers out from new villages; but when the people have driven them out, we have no confidence in appealing to these authorities to aid in restoring them to their places. It is a principle with us not to give up any thing which we undertake of such a public nature; but success in the face of so many obstacles involves much of hard work. I trust all will soon understand that it is a priceless blessing which is offered to them, and not a curse, as many now suppose; and that, in place of the present opposition, the whole community will be ready to make great sacrifice to support and extend the gospel.

"In some of the new places the helpers are very cordially received. In one village the Armenians have opened their own school-room, which is connected with the church, and have put the helper into it to teach their own children. There is no Protestant in the place.

"The prospect in all the older out-stations is encouraging. The work will not fairly open till the cold weather shuts the people up at home. We are hoping for a great work the coming winter. We hope and pray for a special outpouring of the Holy Spirit. Will not our friends join us in this prayer?"

Western Turkey Mission.

CONSTANTINOPLE.

LETTER FROM MR. E. E. BLISS, November 27, 1866.

THIS letter treats of topics somewhat aside from those more commonly presented in communications from the mission fields, and will be read by many with more interest, perhaps, on this account. Having special connection with the operations of the press at Constantinople, the writer refers first to his own work, as editor of an evangelical, mission periodical; then to the great increase, within a few years, of newspapers and their readers at Constantinople; and then to some other indications of increasing intelligence, and evidence that this intelligence may work important reforms. Having spoken of his many engagements as one reason why he has not written more frequently to the Missionary House, he proceeds as follows:—

The "Avedaper" and its Influence.

"In connection with other engagements in the publication of books and tracts, it is my duty to prepare and send forth, every fifteen days, alternately in the Armenian and Armeno-Turkish languages, a small newspaper, called the 'Avedaper' (messenger). The subscribers, some 1,500 in number, are scattered all over Turkey, from the Balkans to the Koordish mountains, and even beyond those limits. Of course, firing at so long a range, the question whether any execution is done upon individuals must be, to the editor, a matter of faith rather than of sight, and he must be content with the general assurance that his labors to promote piety and intelligence in the readers of his paper, are 'not in vain in the Lord.' There are not wanting, however, more specific illustrations of the good influence of the paper. Not long ago a missionary brother reported that the Armenians of Moosh, a city far off in Eastern Turkey, had opened there a school for girls (a thing before unknown in those parts) in consequence of reading in the 'Avedaper' an article on the importances of female education. Another mis-

sionary reports, that a villager living among the Taurus mountains was so impressed with one of the sententious speeches of our martyred President, translated and published in the paper, that he committed the whole of it to memory, that he might fix in his own mind, and be able to teach to others, its lesson of 'malice toward none and charity to all.' Other missionaries have testified to the usefulness of the paper in particular instances, in the way of animating the zeal of a native pastor, suggesting to the pious layman topics of profitable conversation with his neighbors, cheering the sick, and bringing men, through God's blessing, to the knowledge and obedience of the truth.

"Many copies of the paper go to Protestant Armenians living alone, in places where they have not the privilege of listening on the Sabbath to the preaching of the truth, and where they find perhaps not an individual who sympathizes with their love for the doctrines of the gospel. To such, this religious newspaper is a bond of union with their brethren in other places, and a great help to their Christian life. It is estimated by the missionaries in whose fields the 'Avedaper' circulates, that each of the one thousand five hundred copies is read, on the average, by from six to eight individuals, giving an aggregate of 10,000 readers. Very many of these are persons outside of the Protestant ranks, and would be reached by no other evangelizing influence.

"Perhaps I have written enough in the way of 'magnifying my office,' and I shall be glad if what I have written shall stimulate any one to remember, in 'effectual, fervent prayer,' this department of our missionary instrumentality. The permanence and prosperity of the evangelical churches and communities, which are being established in all parts of Turkey, will depend very much upon the intelligence of the men and women who constitute them; and here, as in other lands, the newspaper is one of the most efficient means of promoting that intelligence. In fact, unless these Protestant communities are to be left to fall behind others around them in intelligence, and so lose much of their influence for good in the land, they

must have such helps and stimulants as a newspaper only can furnish.

Increase of Newspapers. "The increase in the number of newspapers published here, and in one or two other principal cities of Turkey, and the increase of the number of persons who read them, are among the most noticeable signs of the times. In this city, five or even two years ago, it was a rare occurrence to see a newspaper in the hands of any one of the thousands of natives passing up and down the Bosphorus or Golden Horn, in the steamers which here take the place of the street cars of Boston and New York. Now it is almost as common a sight as in those cars. News-boys throng our thoroughfares with their papers,—in Turkish, in French, in Greek, in Armenian, &c. We have at least ten daily papers published at Constantinople. Their standard of journalism is not very high, and yet they serve to stir and direct the thoughts of men. Their influence upon public opinion is quite as decided as in England and America. That influence, to a very great extent, in the points where it touches directly our missionary work, is an adverse influence. Some of the papers published for readers nominally Christian are decidedly anti-ecclesiastic, and call loudly and persistently for restrictions upon the powers of the clergy and reform in the several churches; but all regard our labors either with suspicion or contempt, and hesitate not to express their opposition. One paper, an organ emphatically of 'young Armenia,' recently published a communication filling six columns with the coarsest abuse of the missionaries of the Board in Turkey; attributing to them the lowest of motives, and decrying their work as evil and only evil. One important office of the 'Avedaper' is to expose the shameless misstatements of such articles, and thus check the evil influence they would otherwise exert.

Division among Armenians—Reform Movements. "Before closing my letter I should like to refer to a matter which may have an important bearing upon our work hereafter. You well know, that beside the

direct and obvious result of missionary labors in Turkey, (the conversion of individuals, the formation of Protestant communities and of evangelical churches,) these labors have had a general but most noticeable influence upon the whole Armenian nation, — stimulating to the formation of schools, breaking the power of old superstitions, and creating a public sentiment decidedly adverse to the worshiping of pictures, confession of sin to priests, &c., &c. This general increase of intelligence, and progress toward right religious opinions, has led to a division of the Armenians who still remain out of the Protestant ranks into two parties, called, respectively, the 'Enlightened' and the 'Unenlightened.' The lines which separate these two parties are as clearly drawn and as universally recognized as those which separate the Protestant Armenians from the adherents of the old church. The 'Enlightened' have for years been continually increasing in numbers, and have had many a sharp contest with the 'Unenlightened' on questions of clerical control of the civil affairs of the Armenian nation, &c. They have been often beaten, for the Unenlightened are strong in the fact that they hold the old seats of power and have the ear of the Turkish Government. Their failure to secure the partial reforms in civil and ecclesiastical matters which they have advocated, has had the effect to convince the 'Enlightened' of the necessity of more radical changes. Quite recently, an Armenian paper announced that a movement was in progress for the formation of a Reformed Armenian Church, on the principle of restoring the purity of doctrine and the simplicity of worship which existed at the time of the first conversion of the Armenians to Christianity. Another principle on which the movement is based, according to this newspaper authority, is the complete separation of civil and ecclesiastical affairs. The same paper professes to have authority to state, that a book setting forth the doctrines and proposed form of worship of this new church is being prepared and will be soon published; and that so widely is the movement regarded with favor, especially among the young men of the Armenian

nation, that it promises to gather them all into it.

"I have reason to suppose that these statements are substantially true. But just what shape this movement will take, and what its results will be, of course none can now tell."

SIVAS.

(About 400 miles S. of E. from Constantinople.)

LETTER FROM MR. BRYANT, November 21, 1866.

THE following letter from Mr. Bryant touches briefly, but in an interesting way, upon several topics connected with his own feelings and work, the demands and prospects of the field, the death of a native helper, the preparation and the call for a great work, in faithful, earnest preaching of the gospel.

"For the first time since we arrived in Sivas I feel a little free. Sunday was the anniversary of that arrival, and I celebrated the day by preaching my first Turkish Sermon. Should you ever be situated a year as I have been, and see around you what I have seen, you would understand a little of the joy of once more finding utterance for gospel tidings.

Many Calls. "No missionary can be silent in Turkey and contented. Certainly not in this part of it can we be still. Missionaries few and becoming fewer, and native preachers hard to find, make us wish for a dozen tongues instead of one poor one. One of our helpers, on a tour to Gurun, has just sent us an imperative call for a preacher for Moongulook. The people there are all excited on the subject, and he feels that an immediate occupation will lead to great permanent results. At Gurun we have no preacher, although we have there a good chapel and quite a respectable audience.

Death of a Helper. At Zara, a few weeks ago, we were called to the mournful duty of burying our faithful helper. So at these two centres of large popula-

tion, where missionaries would find more than enough to do, we have not even helpers. Baron Sarkis was a good man, and all classes, at his funeral, spoke kindly of him. He had just attended the meeting of the Evangelical Alliance at Arabkir, and, with his bride of a few days, returned greatly encouraged to his work. But a few days more ended that work with us. He was suddenly prostrated by typhus fever, and before Dr. West could reach him was dying. He knew us, thanked us for coming, and then yielded to the disease. At Zara they lay the dead in the ground wrapped in a simple winding-sheet, but that his remains might have the same respect as they would have received at his former home in Arabkir, I made his coffin with my own hands, and in it we laid him to rest in the Protestant graveyard, beside the river Halys. His young bride of a fortnight returned to her home, and we to ours, wondering at the ways of God.

Circassians. "All the road between Sivas and Zara is thronged with Circassian emigrant trains and camps; and as these people are rapidly learning Turkish, I am cherishing the hope that the day for reaching them is not distant. After their

exile from Russia they came by tens of thousands to our borders. In their tall sheep-skin hats, long garments, with rows of cartridges across the breast, their bright broad-swords and guns, they make quite a picturesque, as well as dangerous addition to the motley population of Turkey.

Looking for the Spirit. "We are looking here for some manifestation of God's unforgetfulness, such as blessed Bitlis last spring. Our people have just established an evening prayer-meeting from house to house. We have visited all the families nominally Protestant, and as a result, are encouraged by unusual attention and thoughtfulness at our Sabbath services.

The way prepared for Preaching. "Wherever I go here, I am struck with the fact that the scriptures are everywhere preparing the way, and that, so far as human means are concerned, *powerful preaching alone is wanted.* If there are any men in our churches or seminaries who have ability to acquire a new language, and preach the gospel in that language as Spurgeon preaches it, verily God will help them to crowns radiant with thousands of stars."

MISCELLANIES.

REMARKABLE DREAM AND RESULTS, IN CHINA.

THIS number of the Herald contains extracts from letters from North China, respecting a religious movement of much interest at a village about 140 miles from Tientsin. The Cincinnati *Christian Herald* publishes a letter from Mr. Stanley, one of the missionaries of the Board at Tientsin, dated October 10th, which gives a fuller account of the *origin* of the movement, so remarkable that, especially in view of results thus far apparent, the readers of the Herald will be glad to see it. The letter is long, and but a small portion of it can be given here. Respecting the origin of the movement, Mr. Stanley writes:—

"About a year ago, an old man named Chu, from whose family the village is named, became anxious about his soul, and very much depressed about his sinfulness. No remedy could he discover for his sins. About this time he was taken dangerously ill; death seemed near. This increased his anxiety and fear. Thinking of his condition one day, he dreamed that he actually died. In his disembodied state he came upon a beautiful city, whose walls and gates were all glorious and bright. These were guarded by pure and spotless beings, who resembled the sun in glory. Within were multitudes of similar beings. The entire city appeared to be radiant with light. He could compare it only to

the glory of the sun. So lovely was the place, that he desired to go in, but the guards prevented him. He asked the reason of this. They replied that he was an impure and sinful being,—that purity of life was required of all who entered the glorious city. This depressed him very much; but they encouraged him by saying that by and by he would be permitted to enter, but that now he must return to the earth, where he should receive instructions concerning this pure life, and by following these instructions he could prepare for entering the city. Some of these glorious beings then attended him back to earth, and he awoke.

"The meaning of this dream perplexed him. As he lay pondering it, he fell asleep again in an hour or two, and the dream was repeated in every particular; and from this time he began to recover. But sin, like a heavy weight, oppressed him. As he thought of his dream, he became more perplexed and anxious. He now revealed the dream and the state of his mind to his friends and neighbors, but they could neither give him comfort nor advice. He remembered some Catholics near by, and went to them with his difficulties; but they were ignorant, and could tell him but little. He only got an indefinite idea of one Jesus, who died to save sinners. Moreover, their lives did not correspond with that purity which was enjoined upon him in his dream. But they referred him to Tientsin, where, they said, the foreign priests could instruct him fully.

"Though over sixty years of age, he made the journey last February, by cart. He arrived in the afternoon, and inquired at once for the Catholic chapel. He was directed, by some one who did not know the difference, to one of the chapels of the English Methodist New Connection brethren in the city. As he entered, the native helper, Mr. Wang, was preaching on the Beatitudes,—especially, 'Blessed are the pure in heart, for they shall see God.' He listened; and as the theme dawned upon his mind astonishment filled his heart. He could hardly believe his ears,—there must be a mistake. He listened again,—'Blessed are the pure in heart,'—'purity

of life,'—'enter the city,'—'see God,'—'return to earth—receive instructions.' No! there was no mistake, his dream had a meaning, this was the instruction he sought, this was the truth. All this, and much more, flashed through his mind, and in rapt astonishment and joy he listened.

"When the service was ended he introduced himself, and told his story. His apparent sincerity interested Wang, under whose special instruction he now placed himself. In a day or two he met the missionaries, Messrs. Hall and Innocent. They, too, were interested, but knowing the duplicity of the Chinese, feared some sinister motive. After remaining about two weeks he said he must return home; but went a different man from what he came. He had found the truth, and could never forget it. He asked for books, which were gladly given him. Arrived at home, he invited his friends and neighbors to examine with him the new doctrine."

Such, as reported, was the commencement of what seems to be a true work of the Holy Spirit. Mr. Stanley states further, that at first about twenty of the neighbors came each evening to talk and read with Chu. Soon they began to pray in their meetings, and others joined them. In April, (1866,) at their request, Mr. Chu again visited Tientsin, to obtain more books and a Christian to instruct them. A native Christian was now sent, who, on arriving at the village, found thirty or forty persons gathered to welcome him, most eager to receive instruction, and insisting upon extending to him the rights of hospitality and providing for his wants. When he returned to Tientsin, he was the bearer of a letter calling for a native mission-helper to settle at the village, with the promise that, poor as the people were, they would provide a house for his use and for public services. As the best that could be done at once, two colporters were then sent, and found more than one hundred persons anxious to hear the gospel. A building had been prepared, as promised, and the people had commenced the observance of the Sabbath. The work still extended, the people in other villages became interested, and when these colpor-

ters returned it was with another letter, expressing the desire that, in addition to a native preacher, a missionary might come and reside at the place. Succeeding facts,—the sending of a helper, the visits of Messrs. Hall and Innocent to the place, and the formation of a church,—are noticed in the letters on another page, already referred to. Of the prayers which Mr. Hall heard, on his first arrival, from this people, it is said: “Language could not describe them. Such simplicity; such earnestness; such pleadings for God’s presence, in behalf of relatives and friends; such evident approach into the very presence of God, and holding communion with him! He could only weep for joy, and bless God for the privilege of being there.” Mr. Stanley mentions, as noteworthy features of this work among Chinese,—*the entire absence of any avaricious disposition, among those professing interest, and their desire to help in the work rather than to secure pecuniary aid in connection with it; the sacredness which they attach to the Sabbath; and the deep and tender interest in their families which the converts manifest, instruction being sought for the women as well as men, and all attending upon public worship.*

A HINDOO DEVOTEE CONVERTED.

MR. CHANDLER, of the Madura mission, reports a remarkable case of hopeful conversion. *Sokappen*, some years ago, was the head man of his village, and “after the most straitest sect of his religion lived” a Sivite. He was the disciple, in his youth, of a brahmin “guru,” and was himself set apart as a sacred person, with consecrated beads upon his head, neck and wrists. Reading, some years since, a celebrated *Puranam*, he found it stated that in front of the east gate of the pagoda in his own village there was, deep under ground, a very sacred fountain, the waters of which would have great efficacy in washing away sin. Resolved to bring so rich a boon within the reach of the brahmins and others, he commenced excavating, at the designated spot, a place seventy feet square, for a tank. When his own means were exhausted he began

the practice of severe austerities, that he might successfully beg money to finish the work. He took the garb of an ascetic, put away his wife, ate but one meal a day, and that of coarse food, and as a means of torture, had his head inclosed in a kind of iron cage, closely riveted, with rough edges, around his neck. He visited also sacred places, rolled upon the ground after idol cars, as they were drawn at festivals, covered himself with sacred ashes, &c., &c., till the people worshiped him as a god. On one of his begging tours he chanced to hear a song, written by a sage of great repute, which taught that the *giver* and not the *receiver* of charity was blessed of the gods. Impressed by this, he resolved no longer to solicit aid, but to complete the tank at his own expense, and thus obtain all the merit. His means were limited, but he persevered.

After a time light began to reach his mind. The conduct of a brahmin priest,—who, when he carried to the temple a precious offering of the expressed juice of his first-gathered sugar-cane, poured a small quantity upon the head of the idol and drank the rest himself, saying that the brahmins were the real gods,—gave a great shock to his faith in idolatry; and he abandoned his round of ceremonies, took off his sacred beads, and laid aside his ascetic garb. Next the mission catechist in his village began to gain his confidence, and induced him to read Christian books and portions of the Scriptures. Gradually, more and more, the foundations of his old faith gave way, but he went on with building his tank, insisting that his vows to god and man, as to this work, could not be broken without sin, and saying that he would not remove the iron from his neck and head till the tank was done. He sold some of his land, and borrowed money, to complete it; but long before it was finished declared his conviction that, as a work of merit, it had no value. Mr. Chandler gave him a New Testament, which he earnestly read and highly prized. Then, with his cage still upon his head, he attended a meeting of missionaries and catechists, to inquire about the sacrifice of Christ, and “Mr. Tracy preached to him the atonement.

like Paul continuing his speech until midnight." He now bought a whole Bible, read still of Christ and wept, constantly sought instruction from the catechist or the pastor, began to keep the Sabbath and to pray, with the instrument of torture still upon his head. In May, 1866, he finished the tank, which is walled up with hewn stone, and has stone steps leading down to the sacred water.

The brahmins determined to celebrate the finishing of this work with a festival in his honor, to decorate him with flowers and carry him about the streets in a palankeen; and then to remove his iron cage and deposit it within the temple as a sacred relic. But Sokappen refused such honors, went secretly to a blacksmith and had his head released from its confinement of eight years, placed the iron in a strong box till he had opportunity to give it to Mr. Chandler, and openly declared himself a Christian. Relatives, brahmins, and a celebrated guru endeavored by threats and curses and abuse to turn him from his purpose, but he seems "firm as a rock;" and whereas, "two and a half years ago he was," writes Mr. Chandler, "my most formidable heathen opposer, now he is a most valuable assistant, preaching the faith which once he destroyed." "The Testament is his constant companion," "he neither has nor wishes to have any pecuniary aid from the mission," "the heathen cannot say that he became a Christian to better his

circumstances," and the hope is expressed that he will soon be baptized and admitted to the church. "Pray for him, that he may hold on his way, and that his faith fail not."

APPROPRIATIONS OF THE METHODIST BOARD FOR 1867.

THE appropriations of the Methodist Board for the year 1867 are as follows:—

<i>For Foreign Missions.</i>	
Liberia	\$15,400 00
China	20,344 00
India	46,924 59
Bulgaria	4,112 11
Germany and Switzerland	34,884 00
Scandinavia	15,545 60
Mexico and Central America	10,000 00
South America	43,645 00
Estimated cost of exchange	115,518 70
Total (as given in the <i>Advocate</i>)	\$306,674 00*
Indian Missions	\$4,600 00
Foreign populations in the United States	64,350 00
American Domestic Missions	449,100 00
Missions in the United States not included in any Annual Conference	55,554 00
For Building Churches in the South	70,700 00
Miscellaneous Appropriations	80,000 00
Grand Total	\$1,080,978 00

This amount is "apportioned among the Conferences according to their several ability."

* There is probably an error somewhere in the items, of \$300.

MONTHLY SUMMARY.

MISSIONS OF THE BOARD.

Western Turkey. Mr. E. E. Bliss, writing from Constantinople, December 26th, refers again to a movement among Armenians which is attracting much attention, but in regard to the character and probable results of which it is not yet time to speak with confidence. He remarks: "I wrote you a few weeks ago in reference to a movement among the Armenians here for a reformation of their National Church. The article which I then mentioned as having been published in one of the local

Armenian papers, has created no little stir in the Armenian community, and has led to a good deal of discussion of the matter in their journals, especially in that in which the first article appeared. Some of the writers hail the proposed reformation as one much needed, and as presenting the only hope of salvation for the nation. Others deprecate it as likely to lead to strife and a new division of a nation already divided into Catholics, Protestants, and Gregorians, or adherents of the old church. Others again suspect some hid-

den design in what is proposed, and say the whole movement 'smells of Protestantism.' Meanwhile there is no doubt that the project of a Reformed Church daily gains favor, especially among the younger and more intelligent of the Armenians; and although the names of the individuals who have started the present undertaking are not known to the public, they have many friends and well-wishers."

A letter of earlier date from Mr. Bliss, partly upon this subject, partly respecting the "Avedaper," of which he is editor, and noticing also a great increase of newspapers, indicating and promoting increased intelligence among the people at Constantinople, will be found at page 82.

Central Turkey. Letters from Mr. Schneider, of Aintab, mention several cases of sickness among native pastors; a few additions from among Armenians to the Protestant community at Aintab, and "some signs of spiritual life and growth;" improved prospects in regard to securing a firman soon, for the building of the second church; a new and encouraging spirit of inquiry and desire for instruction in the mountains west of Aintab, especially at Hassan Beyli, where the people call earnestly for a preacher; and a visit to Aleppo, where the general state of the church was found to be "one of quiet and harmony." The present native preacher there is acceptable, and "there is abundant cause for prosecuting the work." Killis was also visited by Messrs. Schneider and Adams, and they were "much cheered with the condition and prospects of the work there."

Mr. Adams wrote from Aintab, December 11th: "There is a wide opening for the gospel in the mountains, especially at Hassan Beyli. Applications come from time to time, from that whole region, for preachers; and our sorrow is great in being compelled to refuse or neglect them, as we have been. So pressing has their claim become that we have closed a day-school at Aintab, with from thirty to forty Armenian pupils, and sent its teachers into the mountains,—a step that tells its own story as to our sorrow at the want of assistance in our work. I cannot re-

peat the appeals we have so often made to the Christians of America for help. Whoever reads the Herald can scarcely fail to know our wants, and so I must leave the matter for the present.

"A general survey of this station shows the work to be in a hopeful state. We suffer severely in the absence of those special manifestations of the Spirit which so powerfully and effectually carry forward Christ's kingdom; yet we bless the Lord daily for the establishment of his spiritual kingdom in these realms of darkness, and with good courage we endeavor to hold on our way, assured that 'at the name of Jesus every knee shall bow.'"

Eastern Turkey. The statements of Mr. Barnum, (see his letter, page 81,) in regard to the movement by the "Union" for evangelizing "a large region east of Diarbekir," the attempt "to occupy fifty or more out-stations the present season," and the hope to witness a great work during the winter, will be found of much interest.

Syria. A letter from Mr. H. H. Jessup, (page 79,) respecting the work of the Spirit at Beirut, presents a state of things more cheering than has ever been witnessed before by our missionaries in that field. The inquirers, it will be seen, are many, and the number of hopeful conversions apparently not few; while some of the individual cases mentioned are of marked interest and promise. Mr. Jessup speaks of the season as one of more solemnity than he has known before in his whole missionary life.

Nestorians. A letter from Mr. Labaree (November 26th) refers to the helper at Tabreez as doing a good work there. He has secured the fullest confidence of the British Consul, and has made many warm friends among Armenians of the wealthy as well as of the middling and lower classes, so that "the light is spreading rapidly, especially among young men." One hundred and fifty dollars' worth of Scriptures and other religious books have been sold this year, against fifty dollars' worth last year."

A letter from Mr. Coan, respecting a very pleasant and encouraging meeting of

native helpers, — "one of the most delightful gatherings," — will be found at page 77.

Madura. On the envelope of a letter to the Treasurer, Mr. Rendall wrote, November 23d: "Cholera still continues to rage in different parts of our district. We are now more anxious about Mana-Madura than any other place. The Lord is our defense." Other letters from Mr. Rendall will be found at page 76, noticing some cases of religious inquiry and interest among young men of the higher classes, which have led to much excitement in the community.

Poochow. The spelling of this name is now changed from Fuhchau, in accordance with the vote of the mission. Letters of interest from Messrs. Peet and Baldwin, and one from the native Christians, will be found at page 74. Five persons have been recently baptized at an out-station.

North China. Letters from this mission, (page 73,) notice a very remarkable work of grace, *originating* without missionary or Christian agency, at a village some distance from Tientsin. Other statements from Mr. Stanley respecting the singular origin of this work, will be found among the Miscellanies, (page 85,) under the heading, "Remarkable dream and results."

Zulus. Mr. Wilder wrote from Durban, October 1, 1866: "I write now especially to tell you of the work of grace which is going on in this town among the colonists. Within the past ten days, nearly one hundred have professed to have found forgiveness of sin. Rev. W. Taylor, a Methodist from California, formerly of Baltimore, is the chief instrument, under God, of rousing up this interest. His preaching is plain and pungent, such as Englishmen have not been accustomed to listen to. He preaches nightly to crowded audiences, and the power of the Holy Spirit is evidently present. The whole community is moved. The work is quiet, and his measures are, for the most part, calculated to bring the sinner directly to

Christ. He came here from Cape Town, overland. Revivals have accompanied him in several of the towns in the old colony, both among whites and blacks. At several of the Wesleyan mission stations, hundreds are numbered as having been brought to Christ through his preaching."

OTHER MISSIONS.

India. Mr. Thomas, of the Methodist Episcopal Board, wrote from Bareilly, September 20th: "We have been holding extra meetings about two weeks, and already about thirty of our largest girls profess to have obtained the evidence that God has forgiven all their sins, and several others are still seeking to be made 'new creatures in Christ.' Thirty-two have just joined the church on probation." Mr. Scott writes, respecting general prospects: "The leaven of the gospel is working surely, steadily, and mightily in India. This fact is seen in many particulars, independent of mere numerical accessions by baptism. There are other *indications* which clearly show that the power and success of the gospel must not now be measured by the *baptisms* alone. These and those together mark the progress of Christianity, and point to the time when redeemed India, with her teeming population, shall stand in her place among the Christian nations of the earth."

Rev. J. Vaughan, of the English Church Missionary Society, reports: "God's blessing has rested upon us in Calcutta during the past year (1865.) Every year convinces me more and more of the importance of the work doing in that city. Though we cannot report large accessions to the church, still, every thoughtful man must feel that a mighty under-current of good is going on. Every year the face of Hindu society becomes less and less Hindu. Freedom of thought, of judgment, and of expression now mark the educated classes. It may be that this freedom, in the majority of cases, borders on licentiousness and infidelity; yet so it is. The people are gradually breaking through all the old ties of idolatry. They ridicule the fears and smile at the superstitions of their fathers.

Happy would it be if, together with these features, we perceived a real desire after the truth; but there are very few who honestly long to replace a false religion by the true one. The mass of the educated natives are apparently indifferent to the whole subject."

Presbyterian Board — Additions to Churches. The *Record*, for February, records additions to the mission churches recently reported as follows: "Mr. Amos mentions the admission of four persons to the communion of the church in Monrovia, and Mr. Priest speaks of several members lately admitted to the church in Sinou, Liberia. Mr. Simonton reports one new member received in the church in Rio de Janeiro; and Mr. Blackford gives an interesting account of thirteen persons received as members of the church in Brotas and vicinity, Brazil. Mr. Wilson refers to the baptism of a hopeful convert at Petchaburi, and Mr. Carden to the baptism of another in Bangkok, Siam."

South Africa — Basutus. The *Evangelical Christendom*, for January, says: "The last advices from the Basuto country indicate no material change in the position or prospects of the French missionaries. At a place some leagues from the Bethesda station, M. Ellenberger, seconded by his expelled brethren, is endeavoring to create an asylum for a large number of aborigines, whom war and famine have driven from their dwellings, and who almost all belong to the stations at which the Orange Free State prohibits the missionaries from resuming their labors. M. Cochet has recently found upon these lands the greater portion of his flock. The missionaries generally are of opinion that, whatever agencies may be employed on their behalf, they can no longer hope that, except through some special interposition of Providence, their stations will ever be restored to them. The Free State is equally deaf to the official representations of the English and French Governments, and to the language of earnest Christian remonstrance addressed to them by the Paris Committee. It will not in any way admit that there can exist,

in the country which it has conquered, institutions in which Basutos may be permitted to assemble." Mr. Casalis, Director of the French Protestant Mission House, states respecting the condition and prospects of the mission before it was broken up, that the missionaries had, in 1865, "in Basutoland alone, 1,676 communicants, and 535 adults preparing to receive baptism, and to be, at the same time, admitted to the Lord's table; which gives an amount of 2,211 natives considered as having given proofs of real conversion. The number of the children in the daily schools was 726. The Sunday-schools were attended by children and adults amounting at least to 1,500. Between 4,000 and 5,000 natives attended regularly the services of the church, while on the population surrounding the stations the influence of the gospel was progressively extending."

Egypt. Communications in the *Missionary Trumpet*, from the United Presbyterian missionaries in Egypt, present a gratifying view of prospects in that field. Mr. Hale, United States Consul-General, has procured an order for the removal of Government stables, which have been a nuisance in front of the mission premises at Cairo; steps have been taken towards securing mission premises at Osiout, and a church has been formed at Ghous, with Makhel, a converted monk, as pastor. Mrs. Lansing writes of finding much to interest at these places, visited by her in a recent journey up the Nile with her husband and others, and says: "In view of it all, we cannot but exclaim, 'Behold what God hath wrought!' How great is *His* willingness to work, and how weak is *our* faith! How sluggish our efforts, and how reluctant to grasp the work as it demands! And what a work! Who can estimate it? Oh, my dear brother, it is *so* cheering to us, to see such manifestations of divine favor. All along this great valley, we see such unmistakable evidences of a *very great* and *good* work having been commenced, and progressing much faster than even we could think of looking for! Surely, surely this Egypt is so ripe for the harvest; and this remote valley may be the field from which the richest sheaves are to

be gathered. With demands made upon us at so many points, and a force so unequal to them, we are often talking and planning how that force can best be divided and scattered, and most effectively

employed. Although quite a large native agency is now available and is actively engaged, the work is so fast increasing upon our hands, and widening on every side, that it is far inadequate."

DONATIONS RECEIVED IN JANUARY.

MAINE.	
Cumberland co. Aux. Soc. H. Packard, Tr.	
Cumberland Cong. ch. and so.	38 00
Gorham Cong. ch. and so.	18 25
Portland, C. P. Goodenow,	10 00
Pownal, Cong. ch. and so., add'l,	6 50
Scarboro, Cong. ch. and so., with other dona. to cons. HANNAH L. THOMPSON, H. M.	13 06
Yarmouth, a friend,	5 00—50 81
Lincoln county.	
Waldoboro, Mrs. Stevens,	2 00
Piscataquis co. Aux. Soc. E. F. Duren, Tr.	
Bangor, Central Cong. ch. and so.	250 00
Brewer, 1st Cong. ch. and so.	48 75
Old Town, Deacon Richardson,	12 00—389 85
Piscataquis county.	
Monson, Rev. R. W. Emerson,	5 00
Somerset county.	
Skowhegan, A. O. H.	5 00
Union Conf. of Churches.	
Waterford, a friend,	20 00
Washington county.	
Calais, Cong. ch. and so. (Rev. S. H. Keeler's,) (112.88 less prev. ack'd, 43.03);	69 85
Machias, Centre st. Cong. ch. and so., m. c. for 1866, to cons. WM. C. HOLWAY, H. M.	120 00—189 85
York Conf. of Churches. Rev. G. W. Cressy, Tr.	
Biddeford, Pavilion Cong. ch. and so., to cons. JOHN H. BURNHAM, H. M.	100 00
	762 01
NEW HAMPSHIRE.	
Cheshire co. Conf. of Churches. George Kingsbury, Tr.	
Keene, Cong. ch. and so. Ladies' For.	
Misc'y Asso. 67.28, m. c. 8.76;	76 14
Winchester Cong. ch. and so.	70 00—146 14
Hillsboro co. Conf. of Churches. Geo. Swain, Tr.	
Amherst, Cong. ch. and so. m. c. 19.43; Geats. Benev. Asso. 134.95, Ladies' do. do. 76, to cons. G. F. STEVENS and Mrs. SOPHIA JONES, H. M.	280 38
Bedford, Pres. ch. and so. to cons. Rev. ARTHUR LITTLE, H. M.	70 00*
Francestown, Cong. ch. and so.	88 50
Manchester, 1st Cong. ch. and so.	90 00
New Boston Pres. ch. 31.58; John N. Dodge to cons. Mrs. EMMA J. DODGE, H. M. 100;	131 58
New Ipswich Cong. ch. and so. 85;	
Rev. Samuel Lee, 10;	95 00
Temple, Cong. ch. and so.	8 00—708 46
Merrimac co. Aux. Soc. Geo. Hutchins, Tr.	
East Concord, Rev. Henry A. Kendall and wife, 23, Mrs. Lydia Kendall, 10;	30 00
West Concord, Cong. ch. and so.	18 00—48 00
Rockingham Conf. of Churches.	
Chester, Emily J. Haseltine,	5 00
Stratham, Cong. ch. and so. add'l,	5 00—10 00
Stratford Conf. of Churches. E. J. Lane, Tr.	
Tamworth, a friend, by Rev. S. H. Bickel,	10 00
Woolboro, Cong. ch. and so.	9 10—19 10
Sullivan Co. Aux. Soc. N. W. Goddard, Tr.	
Newport, Cong. ch. and so. with prev. dona's, to cons. B. F. CARR, H. M.	71 47
	1,008 17
VERMONT.	
Northumberland, Mrs. Ann Cleveland,	2 00
	1,006 17
Legacies.—Fitzwilliam, Dexter Whittemore, add'l, by Joel Whittemore, Esq.	790 00
	1,804 17
VERMONT.	
Addison co. Aux. Soc. A. Wilcox, Tr.	
Vergennes, Cong. ch. and so.	68 50
Caledonia co. Conf. of Churches. T. L. Hall, Tr.	
St. Johnsbury, 86, Cong. ch. and so. 55.20; friends, 300; Miss S. T. Crossman, 10;	365 26
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 84 Cong. ch. and so.	75 11
Jericho Centre, Ladies' Cent Soc.	15 00—90 11
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Swanton, 1st Cong. so.	44 00
Orange county.	
Newbury, Cong. ch. and so.	50 00
Rutland co. Aux. Soc. J. Barrett, Tr.	
Rutland, Cong. ch. and so. m. c. (48.45, less cft. 50c.) 47.95; John B. Page, to cons. JULIA P. PEASE, H. M. 100;	147 95
West Rutland, Cong. ch. and so.	150 50—298 45
Washington co. Aux. Soc. G. W. Scott, Tr.	
Berlin, Cong. ch. and so.	23 65
Montpelier, Cong. ch. and so. m. c. 15 25—38 91	
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Central Cong. ch. and so. m. c.	68 01
Fayetteville, Cong. ch. and so.	4 75
Grafton, Cong. ch. and so.	15 00
Townshend, 1st Cong. ch. and so.	23 00
W. Brattleboro, Cong. ch. and so. m. c. 69.80; a friend, 10;	79 80—100 56
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steels, Trs.	
Royalton, Cong. ch. and so. coll. 19.10, m. c. 19;	38 10
Woodstock, 1st Cong. ch. and so. m. c. 12 82—50 92	
Cambridge, Mrs. Mary C. Turner,	2 00
Guildhall, Cong. ch. and so. m. c.	5 00
Lunenburg, Cong. ch. and so.	12 67—19 67
	1,211 28
Legacies.—West Westminster, L. F. Barnes,	50 00
	1,261 28
MASSACHUSETTS.	
Barnstable county.	
Centerville, Cong. ch. and so.	16 52
W. Barnstable, Cong. ch. and so.	27 45—43 97
Berkshire co.	
Housatonic, Sophia Perry,	6 00
Stockbridge, Cong. ch. and so. m. c. 235 00—241 00	
Boston and vicinity.	
Boston, of wh. from Rev. John P. Cushman, with other dona. to cons. Mrs. C. M. CUSHMAN, H. M., 50, friends, 15, a friend, 10, A. McL., 10, R. S. Davis, 5;	6,087 27
Chelsea, — Winn. Cong. ch. and so. ann. coll. add'l, to cons. SUMNER WHEELER, H. M., 150; m. c. 39.57; Broadway Cong. ch. and so. m. c. 23.92.	213 79—6301 06
Brookfield Asso. William Hyde, Tr.	
N. Brookfield, 1st Cong. ch. and so.	306 51
Essex North Aux. Soc. Wm. Thurston, Tr.	
Amesbury and Salisbury Mills Village, Cong. ch. and so.	30 00

Ipswich, 1st Cong. ch. and so. 159.25, less cft. 50c.;	158 76—188 76
Essex county.	
Andover, Mrs. Justin Edwards, Lawrence, Eliot Cong. ch. and so. Quarterly coll. on act. of salary of Rev. P. O. Powers, 187.50; Central Cong. ch. and so. 100;	10 00
Essex co. South Aux. Soc. C. M. Richardson, Tr.	287 50—297 50
Beverly, A friend, New Year's gift, Danvers, Mrs. Abigail Fisk, Middleton, Cong. ch. and so. Wenham, Cong. ch. and so. m. c.	5 00 1 00 25 00 1 03—32 03
Hampden co. Aux. Soc. J. C. Bridg- man, Tr.	
Westfield, N. T. Leonard for Helper in E. Turkey,	100 50
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Enfield, Benev. so.	378 00
North Amherst, Cong. ch. and so.	41 66
Norwich, Rev. W. F. Avery,	10 00
Ringville, A. M.	1 00—430 66
Middlesex county.	
Brighton, Ev. Cong. ch. and so.	252 31
Cambridgeport, Stearns' Chapel, m. c.	8 84
Charlestown, 1st Cong. ch. and so. m. c.	9 74
East Cambridge, from the est. and pursuant to the wish of the late Mrs. Jennima M. Tyler to const. JOSEPH H. TYLER, Cambridge, and Mrs. MERCY F. TYLER, E. Cambridge, H. M.	200 00
Holliston, Cong. ch. and so. add'l, to const. UZZEY CUTLER, H. M.	100 00
Lowell, High st. Cong. ch. and so. coll. and m. c. to const. J. K. CHASE, H. M., 104.08; Kirk st. Cong. ch. and so. (\$25.38 less prev. ack'd, 782.) 43.38;	147 46
Reading, Old South Cong. ch. and so. m. c. 3.02; Richard Parker, 10;	18 02
South Malden, Cong. ch. and so.	26 00
Waltham, Trin. Cong. ch. and so. add'l,	30 00
West Newton, H. B. Braman,	50 00—836 87
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so. m. c.	25 89
Groton, Union Cong. ch. and so.	13 17
Leominster, Ev. ch. and so.	35 51
Townsend Centre, Martha E. Haynes,	10 00—84 57
Norfolk county.	
Brookline, E. P.	15 00
Jamaica Plains, Mather Cong. ch. and so. m. c.	27 26
Quincy, Cong. ch. and so. to const. ELDERIDGE CLAPP, H. M.	122 00
Roxbury, Eliot Cong. ch. and so., 100, m. c. 22.36; Vine st. Cong. ch. and so. m. c. 45;	167 36
Walpole, Cong. ch. and so. semi- annual coll.	15 55
Wellesley, Cong. ch. and so.	134 00
West Roxbury, South Ev. Cong. ch. and so. m. c.	68 78—549 95
Old Colony,	
Wareham, Cong. ch. and so.	64 30
Palestine, Miss. so., E. Alden, Tr.	
Abington, 1st Ch. and so. m. c.	67 50
Brantree, 1st Cong. ch. and so., to const. Rev. W. S. HERRICK, H. M.	194 70
Bridgewater, Geo. H. Martin,	9 00—271 20
Plymouth co.	
Lakeville, Cong. ch. and so.	15 00
Plymouth, 3d ch. and so. of the Pilgrimage, to const. J. A. DUN- HAM, H. M.	173 65—188 65
Taunton and vic.	
Berkley, Trin. ch. and so. by Rev. J. A. Roberts, 50; 1st Cong. ch. and so. 11.50; Female Cent so. 22;	89 50
Norton, Trin. Cong. ch. and so.	16 00—106 50
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Athol, Roseltha A. Norcross,	10 00

Worcester co. Central Aux. Asso. E. H. Sanford, Tr.	
Worcester, Union Cong. ch., an in- dividual, 100; a friend, 2;	102 00
Clinton, 1st Ev. ch. and so.	72 35—174 35
	10,227 38

Legacies. — Boston, Mrs. Nancy Lawrence, by W. R. and A. A. Lawrence, Ex'rs, (\$5,000, less tax 300,) 4,700; Margaret Newman, by Henry W. Pickering, Ex'r, 2,062.25;	6,762 25
Enfield, Leonard Woods, add'l, by R. D. Woods, Ex'r, to const. Geo. L. CURTIS and CLARA K. CURTIS, Elmira, N. Y., H. M.	200 00
North Brookfield, Apphia Harring- ton, by B. Nye, Ex'r,	559 72
Phillipston, Nabby Mayhew, add'l, by Jason Goulding, Ex'r,	125 00
Southwick, Rebecca Bingham, add'l,	12 00
Westfield, Timothy Olmsted, bal. 163.54, and Mrs. Huldah Olm- sted, 125.31, by H. Hooker, Ex'r and Adm'r, less expenses, 8.50;	80 35
West Roxbury, Mrs. Anna E. Hewins, by Charles Howe, Ex'r,	633 12—8,572 44
	13,798 82

RHODE ISLAND.

Newport, United Cong. ch. and so., Gents. 205.50, Ladies, 291.50, m. c. 163;	660 00
Pawtucket, Cong. ch. and so. Gents. Aso. (in part), a friend, to const. WM. A. METCALF, H. M. 100; Ladies' Asso., 141; m. c. 163;	404 00
	1,064 00

CONNECTICUT.

Fairfield co. East Aux. Soc. Bridgeport, 1st Cong. ch. to const. Rev. G. B. DAY and Mrs. A. M. RICHARDS, H. M.	153 32
Danbury, Maternal Asso.	12 00
Redding, Cong. ch. and so.	33 88
Stratford, G. Leouis,	5 00—206 20
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Easton, Cong. ch. and so.	14 00
Greenfield Hill, Cong. ch. and so.	50 05
Greenwich, Jonas Meade, 2d,	7 00
South Norwalk, Rev. Dennis Platt,	10 00
Southport, Cong. ch. and so. m. c.	10 00
Stamford, James Betts,	50 00
Westport, Cong. ch. and so.	62 00
Wilton, Cong. ch. and so.	61 57—264 62
Hartford co. Aux. Soc. E. W. Par- sons, Agent.	
East Glastenbury, Cong. ch. and so.	11 00
East Hartford, Cong. ch. and so. 255.25, m. c. 39.24;	294 49
Farmington, Cong. ch. and so. 337.56, m. c. 31.94;	369 29
Hartford, Centre Cong. ch. and so. add'l, 120, m. c. 8.75; Pavil- lion st. Prayer Meeting, 9.16; Mrs. M. C. Bemis, 100;	227 91
Simsbury, Cong. ch. and so. to const. Rev. N. A. PRINCE, H. M.	45 24
South Glastenbury, Mrs. A. K. Hubbard, 15, H. D. Hale, 15;	30 00
Suffield, a friend,	50 00
Unionville, Cong. ch. and so.	17 75
Newington, Cong. ch. and so. Gents. So. 79.30, Ladies' So. 83.25; m. c. 76.40;	239 55
Wethersfield, Cong. ch. and so.	247 75—1,540 98
Hartford co. South Cong. H. S. Ward, Tr. Middle Haddam, 2d Cong. ch. and so. m. c.	39 18
Middletown, 1st Cong. ch. and so. m. c.	21 89—80 57
Litchfield co. Aux. Soc. G. C. Woodruff, Tr. Litchfield, Cong. ch. and so. m. c.	39 25
New Hartford Centre, Cong. ch. and so.	
New Milford, Cong. ch. and so. coll. to const. JANE A. PICKETT, H. M.	196 60

Vernon, Mt. Vernon Pres. ch. and so.	40 00
Warsaw, Cong. ch. and so.	44 00
Watertown, Mrs. E. M. Mack,	10 00
Waterville, Pres. ch.	73 50
Weedsport, Rev. George W. Warner,	10 00
West Chester, Mrs. G. M. Wilkins,	25 00—2,389 56

5,193 56

<i>Legacies.</i> —Salem, T. R. Weston, for the Gaboon Mission, add'l, by E. G. Atwood, Ex'r.	20 00
Springfield, Benj. Rathbun, interest,	72 73—92 73

5,286 29

NEW JERSEY.

Madison, Pres. ch., coll., (of which from JAMES A. WERN, to cons. him- self H. M. 100.)	213 01
Newark, South Park Pres. ch. 248.62;	
2d Pres. ch. 201.40;	450 02
Orange, John C. Baldwin,	1,000 00
Springfield, Rev. O. L. Kirtland,	10 00
Vinceland, 1st Pres. ch.	7 00—1,680 08

PENNSYLVANIA.

By Samuel Work, Agent.	
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
Harrisburg, 1st Pres. ch. m. c.	17 62
Manyunk, ch. and so. m. c.	12 50
Marple, ch. and so.	29 65
Philadelphia, Clinton st. Pres. ch. and so.	298 71—363 48
Corry, 1st Pres. ch. m. c.	2 75
Danville, Mrs. Magill,	5 00
Lock Haven, G. B. Perkins,	2 50
Pittsburg, David O. Jones,	4 00
Philadelphia, Central Cong. ch. and so., (of wh. from James Smith, to cons. Rev. SAMUEL FAIRLEY and Rev. FRANK RUSSELL, H. M. 100, Theodore Bliss, to cons. J. R. GALT, H. M. 100, 310.58; J. D. L. 50; "Philadelphos," 50;	410 58—425 13

788 61

DELAWARE.

Middletown, Forest ch.	4 60
Wilmington, Hanover st. Pres. ch.	99 62—104 22

DISTRICT OF COLUMBIA.

Washington, 1st Pres. ch., (of wh. from E. D. Morgan, to cons. Rev. LOUIS R. FOX, H. M. 50, a member, with prev. dona., to cons. OTIS C. WIGHT, H. M. 50,) 100; Cong. ch. and so. m. c. 33.38;	133 38
--	--------

VIRGINIA.

Richmond, David Turner, to cons. Mrs. LYDIA G. PERAY, Lyme, N. H., H. M.	100 00
---	--------

EAST TENNESSEE.

Blountville, John L. Rhea, for Nestorian Mis- sion,	5 00
--	------

OHIO.

By William Scott, Agent.	
Cincinnati, 2d Pres. ch. and so. m. c. 15 20	
Dresden, Pres. ch. and so.	53 00
Jersey,	45 00
Walnut Hills, Lane Sem. ch. m. c.	24 06—137 25
19.05; Mrs. J. Bates, 5;	
By T. P. Handy, Agent.	
Cleveland, Ladies' For. Miss. Soc.	58 00
Collamer, Pres. ch.	40 00
Cuyahoga Falls, Cong. ch. and so.	23 45
Kent, Cong. ch. and so.	11 00
Lyme, 1st Pres. ch.	10 00
Ruggles, Cong. ch. and so.	4 15—146 00

288 85

"A Family Offering,"	3 00
Chester, Pres. ch.	39 25
Cleveland, Mrs. Elizabeth E. Taylor, 100; Wm. Williams, 10, Mary C. Williams, 4;	114 00
Ellsworth, Pres. and Cong. ch. and so.	
61; Walter Smith, to cons. MARCIA F. SMITH, Wilkins, Pa., and MARY L. TALMAGE, Salem, O., H. M. 250;	311 00
Fitchville, Ch. coll.	10 00
Hudson, T. J. H.	3 00
Kent, E. P. Williams,	10 00

Mineral Ridge, Welsh Cong. ch. and so.	6 00
Mt. Gilead, Pres. ch.	14 00
New Lexington, Mrs. Stowe,	5 00
Putnam, Pres. ch. and so., ann. coll.	
201, m. c. 8;	209 00
Richfield, Horace Smith,	1 00
Southington, Pres. Cong. ch. and so.	85
Tallmadge, Benev. Ass'n,	77 81
Vienna, Pres. Cong. ch. and so. 35.25, less ch. 50c.;	34 75
Walnut Hills, Lane Sem., Rev. Henry Smith, D.D.,	25 00
Warren, 1st Pres. ch. and so., to const.	
Rev. WILLIAM O. STRATTON, H. M.	79 50
Wilkesville, Pres. ch.	14 00
Williamsburg, Otis Dudley,	4 00—961 16

1,245 01

<i>Legacies.</i> —Cleveland, Elisha Taylor, add'l, by Mrs. E. E. Taylor, Executrix,	133 64
	1,378 55

INDIANA.

Evansville, 2d Pres. ch.	72 70
Indianapolis, 2d Pres. ch., m. c. four mos., 138.85; AUGUSTUS D. WOOD, (New Year's gift) to const. himself H. M., 100;	238 85—311 55

ILLINOIS.

Bloomington, 2d Pres. ch. 83; 1st Pres. ch. 20;	103 00
Blue Island, Cong. ch. and so.	3 00
Chicago, 2d Pres. ch., balance 166.93;	
Students in Theol. Sem. 5;	171 93
Decatur, S. P. Morehouse,	10 00
Dover, Geo. Wells,	15 00
Galena, Mrs. M. A. Jennings,	2 00
Galesburg, 1st Church of Christ,	155 25
Lee Centre, Rev. S. W. Phelps,	10 00
Milburn, Cong. ch. and so.	16 00
Newark, Cong. ch. and so.	4 00
Peoria, Geo. L. Lucas,	10 00
Rockford, 2d Cong. ch. and so., to const.	
SPENCER RISING, BENJ. BLAKEMAN, and W. A. DICKERMAN, H. M. 350.63;	
Westminster, Pres. ch. (balance for 1866), 32.90;	383 53
Shelbyville, Prairie Bird ch.	5 00
Tolono, Wm. Keeble,	10 00
Upper Alton, Pres. ch.	21 35
Waukegan, Pres. ch. m. c.	4 00—924 06

MICHIGAN.

Detroit, Avenue Pres. ch. 250.76; 1st Cong. ch. and so. (of wh. from D. B. Woodridge, 5; A. Howard, 5; m. c. 28.80;) 38.80; Mrs. M. N. Lock- wood, 5;	333 56
Kalamazoo, 1st Pres. ch. and so.	385 58
Owasso, Erastus Barnes,	50
Three Rivers, Pres. ch.	20 00—739 64

MINNESOTA.

Bloomington, Pres. ch. and so.	50 00
Mankato, 1st Pres. ch.	11 30
Northfield, Cong. ch. and so. (by H. Scriven,)	17 06
St. Paul, 1st Pres. ch.	101 65—180 61

IOWA.

Almora, a friend,	5 00
Bowen's Prairie, Cong. ch. and so. m. c. for 1866,	15 00
Davenport, Cong. ch. and so.	6 50
Denmark, Mrs. Elizabeth Houston,	10 00
Glenwood, Rev. Loring S. Williams,	3 00
Muscatine, German Ev. ch. and so., 8, Rev. W. Kampmeier, 2.50;	10 50
Oskaloosa Junction, Welsh Cong. ch. and so. m. c.	7 00
Tipton, Samuel Daniels,	2 00
Wayne, E. S. Noble,	5 00—66 00

WISCONSIN.

Appleton, J. Lamphar,	10 00
Columbus, Pres. ch., m. c.	4 00
Cottage Grove, Pres. ch.	7 40
Darlington, Cong. ch. and so.	22 50
Fort Atkinson, Cong. ch. and so., m. c. 4 96 La Crosse, 1st Cong. ch. and so., 42.40, less exc. 25c.;	42 15
Lake Mills, Cong. ch. and so.	11 63

Lodi, Pres. ch. m. c.	18 79
Platteville, Cong. ch. and so.	23 00
Sparis, Joseph Avery, to const. JOHN	
AVERY, New Haven, Conn., H. M.	100 00
Two Rivers, F. Barnes.	1 00
Wauwatosa, Cong. ch. and so., Mrs.	
Sally Green,	10 00—265 43
MISSOURI.	
Hannibal, Cong. ch. and so.	20 00
St. Louis,	5 00—26 00
KANSAS.	
Albany, Cong. ch. and so.	5 00
CALIFORNIA.	
Mendocino, a friend,	4 00
Oakland, 1st Cong. ch. and so., with	
prev. dona. to const. E. P. SANFORD,	
ISAAC W. KNOW, W. K. ROWELL,	
JACOB HARDY, and GEO. R. BARNES,	
H. M.,	41 44
San Francisco, 1st Cong. ch.	
and so.	45 50
	85 94
Less for prem. and stamp, 2.24;	84 70—88 70
COLORADO.	
Central City, Cong. ch. and so.	7 00
Empire City, Rev. Wm. H. Phipps,	10 00—17 00
CANADA.	
Coburg, Alexander Fraser,	19 00
Montreal, Zion Ch. add'l. of wh. from	
E. Stiles Lyman, 13.25; Charles	
Alexander, 13.25; Mrs. Dr. Fisher,	
13.25; Wm. Moodie, 6.62; R. C. Jam-	
ieson, 5.29; Andrew Carson, 2.64; 54 30	
St. Catharines, 1st Pres. ch., in part,	
of which from Rev. R. Norton, to	
const. EDWARD NORRIS, Goshen,	
Conn., H. M., 100;	177 37—250 67
FOREIGN LANDS AND MISSIONARY STATIONS.	
Gaboon, West Africa, Mission Ch. m. c.	60 00
Lower Catteragus, Seneca Mission,	
m. c., 2.50; Mrs. H. Silverheels, de-	
ceased, by her husband, 50;	52 50
Mazovian, Turkey, Rev. John F. Smith,	25 00
Peking, China, Anson Burlingame,	100 00—237 50
MISSION SCHOOL ENTERPRISE.	
MAINE.—Bangor, Hammond St. Cong. s. s.	
for Gaboon (of wh. for education of Julia,	
15;) 30; Cumberland Cong. s. s. 14.10;	
Dennysville, Cong. s. s. 10; Rockland,	
Cong. s. s. 10; Southport, M. Alice Beale,	
5; Alph. and Isabella Beale, 60c. each;	
Standish, Cong. s. s. 3.25; Weld, Cong. s. s.	
s., add'l, 4.30;	77 65
NEW HAMPSHIRE.—Amherst, Cong. s. s. 25;	
Bristol, Cong. s. s. add'l, 18; Chester,	
Eugene W. Moore, deceased, 60c.; Chiche-	
ster, Cong. s. s. 8.75; Epping, Cong. s. s.,	
by Rev. J. H. Stearns, 30.35; New Boston,	
Pres. s. s., for a scholarship, 25;	97 71
VERMONT.—Barre, Cong. s. s. (dona. for	
1896, for sch. in India), 40; Bellevue Falls,	
Cong. s. s. for a teacher, 25; Brattleboro',	
Cong. s. s. 25; Bridport, Cong. s. s. 3; Cas-	
bot, Cong. s. s. 21; Pittsfield, Cong. s. s.	
2.75; Rutland, Cong. s. s. 48.52; West	
Brattleboro', Cong. s. s. 20;	132 37
MASACHUSETTS.—Amesbury & Salisbury	
Mill Village, Cong. s. s. 50; Andover, (of	
wh. South Cong. s. s. 29; Abbott Village s.	
s. for a girl in Miss Rice's sch., Orono-	
nia, 25;) 64; Greenfield, 2d Cong. s. s.	
10.01; Huntington, Cong. s. s. by Rev. W.	
R. B. Moore, 3.35; Newburyport, Belleville	
Cong. s. s. Jayville Miss'g. Ch., 68.10;	
South Hadley, 1st Cong. s. s. 63.90; Ster-	
ling, Cong. s. s. 4.50; Warwick, Trin. Cong.	
s. s. 5.85; W. Springfield, 2d Cong. s. s. 50c.	
CONNECTICUT.—Bolton, Cong. s. s. 20.50;	
Canterbury, Cong. s. s. 25.09; East Glas-	
tenbury, Cong. s. s. 20; East Hartford,	
Cong. s. s. 1.13; Greenville, Cong. s. s. 15;	
Hartford, Asylum Hill Cong. s. s. 8.60;	
Middle Haddam, Cong. s. s. 30; Newing-	
ton, Cong. s. s. 14.92; Northford, Cong. s.	
s. 11.77; North Madison, Cong. s. s. for	
Syria, 8.94; Orange, Cong. s. s. 7.50; Ha-	
lem, Cong. s. s. 7; Westport, Cong. s. s. 7;	175 15

NEW YORK.—Amboy, Pres. s. s. 25; Delhi,	
Pres. s. s. 8; Deposit, 1st Pres. s. s. for a	
native teacher, 11; Hudson, 1st Pres. s. s.	
for sup't of Dea. John Hornesed, Persia,	
80; Keeseville, s. s. 30.68; Mount Morris,	
1st Pres. s. s. for sch. in Caylon, 16; Rod-	
man, Cong. s. s. miss. soc. for Madura, 58.	
59; Shelter Island, Pres. s. s. for Satara,	
Mahratta, 14; Wadham's Mills, 1st Cong.	
ch. Youths' Miss'g. Soc. 7;	250 27
NEW JERSEY.—Madison, Pres. s. s. (of wh.	
from Artie Mandell, 1.50;) 58.52; Newark,	
2d Pres. ch., Young People's Miss'g. Soc. to	
const. JAMES R. SAYRE H. M. 104.50;	162 82
PENNSYLVANIA.—Monroeville, Pres. s. s. for	
sch's in Beirut and Sidon, Syria, 27.49;	
Philadelphia, Walnut st. Pres. ch. infant	
sch. 10;	37 49
DELAWARE.—Wilmington, Hanover st. Pres.	
s. s.	20 00
TENNESSEE.—Memphis, Annie and Lanie	
Storms, by Rev. T. E. Biles,	1 25
KENTUCKY.—Greensburg, children in Mrs.	
Van Dyke's s. s. class,	1 00
OHIO.—Athens, Pres. s. s. for sch. of Rev.	
J. K. Green, Turkey, 12.50; Cincinnati,	
6th Pres. ch. s. s. 5.64; College Hill, Union	
s. s. 40; Windham Juv. Miss'g. Soc. by Mrs.	
James Shaw, 6;	63 54
INDIANA.—Greencastle, 1st Pres. s. s.	1 50
ILLINOIS.—Galesburg, s. s. of 1st ch. of	
Christ, 50; Knoxville, Pres. s. s. for sup't	
of Giragos and Krikou, theol. students at	
Kharput, 44.35; Lanark, Cong. s. s. 5;	
Tuscola, Pres. s. s. 11.90; West Du Page,	
Pres. s. s. 11;	122 25
MICHIGAN.—Eckford, Pres. s. s.	14 50
MINNESOTA.—Chatfield, Pres. s. s.	14 00
WISCONSIN.—Appleton, (of wh. from Mrs.	
Rice's sch., Orononia (of wh. from Mrs.	
Page's class of young ladies, 18.50; Mrs.	
Fuller's class, 2.50; Mrs. R. Smith's class,	
2;) 18; Lodi, Pres. s. s. 21; Superior, Mattie	
Heywood, 1; Westford, C. E. M. and C. M.	
Nutting, 18c.; Willie Nutting, dec'd, 12c;	40 30
KANSAS.—Albany, Cong. s. s.	10 00
CRINA.—Peking, friends, for girls' sch. 345.54	
" " " " boys " 150.40—545 24	
	2 895 05

Donations received in January,
Legacies,
43,243 79

**Total, from Sept. 1st, 1866,
to January 31st, 1867, 141,483.43**

DONATIONS FOR THE NEW MIS- **SIONARY PACKET "MORNING** **STAR."**

MAINE.—Machias, cong. s. s. add'l, 1; Portland,	
2d cong. s. s. (18, less express 25c.) 17.75; Yarmouth,	
Central cong. s. s. 10.—28.75.	
NEW HAMPSHIRE.—Epping, cong. s. s. add'l,	
10c.	
CONNECTICUT.—Harwinton, cong. s. s. add'l,	
53c.	
NEW YORK.—Guilderland, pres. s. s. 3.70; Lyn-	
donville, pres. s. s. add'l, 25c.; Meredith, 1st cong. s.	
s. s. 3.35; Oronoda Valley, pres. s. s. add'l, by Rev.	
A. S. Yale, 2; Poughkeepsie, Mary H. Sterling's s. s.	
class, 60c.—9.00.	
MICHIGAN.—Battle Creek, pres. s. s. add'l,—1.	
IOWA.—Des Moines, Cent. pres. s. s. add'l,—	
1.60.	
WISCONSIN.—Fort Atkinson, cong. s. s. add'l,—	
20c.	
CALIFORNIA.—Oakland, 1st cong. s. s. add'l,	
(5.90 gold).—5.27.	
COLORADO.—Central City, cong. s. s. add'l,—5.	
FOREIGN LANDS AND MISSIONARY STATIONS.	
—West Africa, Gaboon, mission church,—3.	
UNKNOWN,—30c.	
Amount received in January,	57.67
Previously acknowledged,	27,990.86
Total, to Feb'y 1st, 1867, \$28,048.63	

